Sighs from Hell:

Or, THE

Groans of a Damned Soul.

Discovering

From the 16th of *Luke*,

The Lamentable State of the Damned.

And may fitly serve,

As a Warning-Word to SINNERS, both Old and Young, by Faith in *JESUS CHRIST*, to avoid the same Place of Torment.

With a Discovery of the Usefulness of the SCRIPTURES, as our Safe Conduct for avoiding the Torments of HELL.

The Fourth Edition enlarged.

By JOHN BUNYON.

London, Printed for *F. Smith* at the Elephant and Castle in *Cornhil* near the Royal Exchange.
1674.

Joseph Yeats

Joseph Yeats
his Book. February
24 1750

Edward Newbery

his book

1678

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The Author to the Reader.

FRiend, becauſe it is a dangerous thing to be walking towards the place of darkneſs and anguiſh: and again, becauſe it is (notwithſtanding) the Journey that moſt of the poor Souls in the World are taking, and that with delight and gladneſs, as if there was the onely happineſs to be found. I have therefore thought it my duty (being made ſenſible of the danger that will befal thoſe that walk therein) for the preventing of thee, (O thou poor Man or Woman) to tell thee, by open ing this Parable, what ſad ſucceſs thoſe Souls have had, and are alſo like to have, that have been, or ſhall be, found perſevering therein.

We uſe to count him a friend that will forewarn his Neighbour of the danger, when he

knoweth thereof, and doth also see, that the way his Neighbour is walking in, doth lead right thereto; especially when we think that our Neighbour may be either ignorant, or careless of his way. Why Friend, it may be, nay, twenty to one but thou hast been, ever since thou didst come into the World, with thy back towards Heaven, and thy Face towards Hell; and thou, either through ignorance, or carelessness (which is as bad, if not worse) hast been running full hastily that way ever since. Why? I beseech thee put a little stop to thy earnest race, and take a view of what entertainment thou art like to have, if thou do indeed and in truth persist in this thy course. Thy way leads down to death, and thy steps take hold on hell, *Prov. 5. 5. It may be the path indeed is pleasant to the flesh, but the end thereof will be bitter to thy Soul. Hark, dost thou not hear the bitter Cries of them that are but newly gone before? saying, Let him dip the tip of his finger in water, and cool my tongue, that is so tormented in this flame:* Luke. 16. *Dost thou not hear them say, Send one from the dead to prevent my father*

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ther, my brother, and my fathers houſe from coming into this place of torment? Shall not then theſe mournful groans pierce thy flinty heart? Wilt thou ſtop thine ears, and ſhut thy eyes? and wilt thou not regard? Take warning, and ſtop thy journey before it be too late. Wilt thou be like the ſilly fly, that is not quiet, unleſs ſhe be either intangled in the ſpiders web, or burned in the Candle? Wilt thou be like to the Bird that haſteth to the ſnare of the Fowler? Wilt thou be like that ſimple one named in the 7. of Proverbs, *That will be drawn to the ſlaughter by the cord of a ſilly luſt? O ſinner, ſinner, there is better things than Hell to be had, and at a cheaper rate by the thouſand part than that! (O there is no compariſon) there is Heaven, there is God, there is Chriſt, there is Communion with an innumerable company of Saints, and Angels: Hear the Meſſage then that God doth ſend, that Chriſt doth ſend, that Saints do bring; nay, that the Dead do ſend unto thee;* I pray thee therefore that thou wouldſt ſend him to my fathers houſe, if one went to them from the dead, they would re-

pent. How long ye ſimple ones, will you love ſimplicity? and ye ſcorners delight in ſcorning, and ye fools hate knowledg? Turn you at my reproof, and behold, ſaith God, I will pour out my Spirit unto you, I will make known my words unto you. *I ſay, hear this voice, O ſilly one, and turn and live thou ſinful Soul, leſt he make thee bear that other ſaying*: But, becauſe I have called, and you have refuſed, I have ſtretched out my hand, and no man regarded, I alſo will laugh at your calamity, and mock when your fear cometh.

O poor Soul, if God and Chriſt did wiſh thee for thine harm, it would be another matter; then if thou didſt refuſe, thou mighteſt have ſome excuſe to make, or fault to find, and ground to make delays: But this is for thy *profit, for thy advantage; for the pardoning of* thy *ſins, the ſalvation of thy Soul, the delivering of* thee *from Hell-fire, from the wrath to come, form everlaſting burnings, into favour with God, Chriſt, and*

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Communion with all happineſs, (that is ſo indeed.)

But it may be thou wilt ſay, All that hath been ſpoken to in this diſcourſe, is but a Parable, and Parables are no realities.

I could put thee off with this Anſwer, That though it be a Parable, yet it is a truth, and not a lie, and thou ſhalt find it ſo too, to thy coſt, if thou ſhalt be found a ſlighter of God, Chriſt, and the ſalvation of thy own Soul.

But ſecondly, know for certain, That the things ſignified by Parables, are wonderful realities. O what a glorious reallity was there ſignified by that Parable! The Kingdom of heaven is like to a net that is caſt into the Sea, &c. *Signifying, that ſinners of all ſorts, of all Nations, ſhould be brought into Gods Kingdom, by the net of the Goſpel. And O how real a thing ſhall the other part thereof be, when it's fulfilled! which ſaith,* And when it was full, they drew it to Shore, and put the good into veſſels, but threw the bad away, *Matth.* 13. 47, 48. *ſignifying the manſions of glory that the Saints ſhould have, and alſo the rejection that God*

will give to the ungodly, and to ſinners. And alſo that Parable, what a glorious reality is there in it! which ſaith, Except a corn of wheat fall to the ground and die, it abideth alone; but if it die, it doth bring forth much fruit, *Joh.* 12. 24. *To ſignifie, That unleſs Jeſus Chriſt did indeed ſpill his blood, and die the curſed death, he ſhould abide alone; that is, have never a Soul into glory with him; but if he died, he ſhould bring forth much fruit, that is, ſave many ſinners. And alſo how real a truth there was in that Parable, concerning the Jews putting Chriſt to death! which the poor diſperſed Jews can beſt experience to their coſt; for they have been almoſt ever ſince a baniſhed people, and ſuch as have had God's ſore diſpleaſure wonderfully manifeſted againſt them, according to the truth of the Parable,* Matth. 21. v. 33. to 41. *O therefore, for Jeſus Chriſt's ſake, do not ſlight the truth becauſe it is diſcovered in a Parable! for by this argument thou mayeſt alſo, nay thou wilt ſlight almoſt all the things that our Lord Jeſus Chriſt did ſpeak; for he ſpake them for*

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the moſt part (if not all) in Parable. Why ſhould it be ſaid of thee, as it is ſaid of ſome? Theſe things are ſpoken to them that are without in Parables, that ſeeing they might not ſee, and that hearing they might not underſtand, *Luke.* 8. 10. *I ſay, take heed of being a quarreller againſt Chriſt's Parables; leſt Chriſt alſo object againſt the ſalvation of thy Soul at the Judgment Day.*

Friend, I have no more to ſay to thee now; if thou doſt love me, pray for me, that my God would not forſake me, nor take his holy Spirit from me; and that God would fit me to do and ſuffer, what ſhall be from the World or Devil inflicted upon me. I muſt tell thee, the World rages, they ſtamp and ſhake their heads, and fain they would be doing: the Lord help me to take all they ſhall do with patience, and when they ſmite the one cheek, to turn the other to them, that I may do as Chriſt hath bidden me; for then the Spirit of God, and of glory ſhall reſt upon me. Farewel.

I am thine, to ſerve in the
Lord Jeſus,
JOHN BUNYON.

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Sighs from HELL:

OR,

The Groans of a damned Soul.

Luke the 16*th*. *Verſe* 19, &c.

19. *THere was a certain rich man, which was clothed in Purple, and fine linnen, and and fared ſumptuouſly every day.*

20. *And there was a certain beggar, named* Lazarus, *which was laid at his gate full of ſores;*

21. *And deſiring to be fed with the crumbs, which fell from the rich man's Table: moreover the Dogs came and licked his ſores.*

22. *And it came to paſs, that the beggar died, and was carried by the Angels into* Abraham's *Boſom: the rich man alſo died, and was buried.*

23. *And in Hell he lift up his eyes, being in torments, and ſeeth* Abraham *afar off, and* Lazarus *in his boſom:*

24. *And he cried, and ſaid, Father* Abraham, *have mercy on me, and ſend* Lazarus *that he may dip the tip*

tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25. *But* Abraham *said, Son, remember that thou in thy life-time receivedst thy good things, and likewise* Lazarus *evil things; but now he is comforted, and thou art tormented.*

29. *And besides all this, between us and you there is a great Gulf fixed, so that they which would pass from hence to you, cannot: neither can they pass to us, that would come from thence.*

27. *Then he said, I pray thee therefore Father, that thou wouldest send him to my Fathers House.*

28. *For I have five Brethren, that he may testifie unto them, lest they also come into this place of torment.*

29. Abraham *saith unto him, They have* Moses *and and the Prophets, let them hear them.*

30. *And he said, Nay, Father* Abraham; *but if one went unto them from the dead, they will repent.*

31. *And he said unto him, If they hear not* Moses *and the Prophets, neither will they be perswaded, though one rose from the dead.*

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Verse

Verſe. 19.

THis Scripture was not ſpoken by our Lord Jeſus Chriſt, to ſhew you the ſtate of two ſingle perſons onely, (as ſome through their ignorance of the drift of Chriſt in his Parables, do dream) but to ſhew you the ſtate of the godly and ungodly to the Worlds end; as is clear to him that is of an underſtanding heart. For he ſpake them to the end, that after-Generations ſhould take notice thereof, and fear, leſt they alſo fell into the ſame condition.

Now, in my diſcourſe upon theſe words, I ſhall not be tedious, but as briefly as I may, I ſhall paſs through the ſeveral Verſes, and lay you down ſome of the ſeveral truths contained therein: and the Lord grant that they may be profitable, and of great advantage to thoſe that read them, or hear them read.

The 19. and 20 Verſes alſo, I ſhall not ſpend much time upon, onely give you three or four ſhort hints, and ſo paſs to the next Verſes; for they are the words I do intend moſt eſpecially to inſiſt upon.

The 19, 20, and 21, Verſes run thus, *There was*

was a certain rich man which was clothed in Purple and fine Linnen, and fared deliciously or sumptuously every day. And there was a certain beggar named Lazarus, *which was laid at his gate full of sores, &c.*

1. If these Verses had been spoken by Jesus Christ, and no more, all the World would have gone near to have cast a wrong interpretation on them. I say, if Jesus had said onely thus much, *There was a certain rich man that fared sumptuously daily, and a certain beggar laid at his Gate full of sores*; The World would have made this conclusion of them, the rich man was the happy man; For at the first view, it doth represent such a thing: But take all together, (that is) read the whole Parable, and you shall find, that there is no man in a worse condition than he, as I shall clearly hold forth afterward.

2. Again, if a man would judg of men according to outward appearance, he shall oft-times take his mark amiss. Here is a man to outward appearance, appears the only blessed man; better by half than the beggar, in as much as he is rich, the beggar poor; he is well clothed, but peradventure the beggar is naked; he hath good food, but the beggar would be glad of Dogs meat. (*And he desired to be fed with the crumbs that fell from the rich mans Table*;) the rich man fares well every day, but the beggar must be glad of a bit when he can get it. Oh! who would not be in the

the rich mans ſtate? A wealthy man, ſorts of new Suits, and dainty diſhes every day: enough to make one, who minds nothing but his belly, and his back, and his luſts, to ſay, Oh that I were in that mans condition! Oh that I had about me, as that man had! Then I ſhould live a life indeed; then ſhould I have hearts-eaſe good ſtore; then I ſhould live pleaſantly, and might ſay to my ſoul, Soul, be of good chear, *eat, drink and be merry*, *Luke* 12. 19. thou haſt every thing plenty, and art in a moſt bleſſed condition.

I ſay this might be, I, and is the concluſion with them that judg according to outward appearance. But if the whole Parable be well conſidered, you will ſee, *Luke*. 16.15. *That that which is had in high eſtimation with men, is an abomination in the ſight of God*. And again, *Joh*. 16.20,21,22. *that condition that is the ſaddeſt condition, according to outward appearance, is oft-times the moſt excellent*; for the beggar had ten thouſand degrees the beſt of it, though to outward appearance, his ſtate was the ſaddeſt; from whence we ſhall obſerve thus much.

1. That thoſe who judg according to outward appearance, do for the moſt part judg amiſs, *Joh*. 7. 24.

2 That they who look upon their outward enjoyments to be tokens of Gods ſpecial grace unto them, are alſo deceived, *Rev*. 3.17. For as it is here in the Parable, a man of wealth and a child of the Devil

Devil may make but one perſon; or a man may have abundance of outward enjoyments, *and yet be carried by the devils into eternal burnings*, Luke 12. 20. But this is the trap in which the Devil hath caught many thouſands of poor ſouls, namely, by getting them to judg according to outward appearance, or according to God's outward bleſſings.

Do but ask a poor carnal covetous wretch, how we ſhould know a man to be in a happy eſtate; and he will anſwer, Thoſe that God bleſſeth, and giveth abundance of this world unto, when for the moſt part they are they that are the curſed men. Alas, poor men! they are ſo ignorant, as to think, that becauſe a man is increaſed in outward things, and that by a ſmall ſtock, therefore God doth love that man with a ſpecial love, or elſe he would never do ſo much for him, never bleſs him ſo, and proſper the work of his hands. Ah poor ſoul! it is the rich man that goes to hell. *And the rich man died, and in hell*, mark, *in hell, he lift up his eyes, &c.*

Methinks to ſee how the great ones of the world will go ſtrutting up and down the ſtreets ſometimes, it makes me wonder. Surely they look upon themſelves to be the only happy men, but it is becauſe they judg according to outward appearance; they look upon themſelves to be the only bleſſed men, when the Lord knows the generality are left out of that bleſſed condition. *Not many wiſe men after the fleſh, not many mighty, not many*

many noble are called, 1.Cor.1.26. Ah! did they that do now so brag, that no body dare scarce look on them, but believe this, it would make them hang down their heads, and cry, O give me a *Lazarus*'s portion.

I might here enlarge very much, but I shall not; only thus much I shall say to you that have much of this World; Have a care that you have not your portion in this world; take heed that it be not said to you hereafter when you would very willingly have heaven. Remember in your life time you had your good things, in your life time you had your portion, *Psal.* 17. 14.

And Friend, thou that seekest after this world, and desirest riches, let me ask this question; wouldest thou be content that God should put thee off with a portion in this life? Wouldest thou be glad to be kept out of heaven with a back well clothed, and a belly well filled with the dainties of this World? Wouldest thou be glad to have all thy good things in thy life-time, to have thy heaven to last no longer than while thou dost live in this world? Wouldest thou be willing to be deprived of eternal happiness and felicity? If you say no, then have a care of the world and thy sins; have a care of desiring to be a rich man, *lest thy Table be made a snare unto thee.* Psal.69.22. lest the wealth in this World do bar thee out of glory. For, as the Apostle saith, *They that will be rich do fall into temptation, and a snare, and into many foolish*

and hurtful lusts, which drown men in perdition and destruction, 1. Tim. 6. 9. Thus much in general, but now more particularly.

These two men here spoken of (as I said) do hold forth to us the state of the godly and ungodly: the beggar holdeth forth the godly, and the rich man the ungodly. *There was a certain rich man, &c.*

But why are the ungodly held forth under the notion of a rich man?

1. Because Christ would not have them look too high, as I said before, but that those who have riches should have a care, that they be not all their portion, *Jam.* 1. 10, 11, 12. 1 *Tim.* 6. 17.

2. Because rich men are most lyable to the Devil's temptations; are most ready to be puft up with pride, stoutness, cares of this World, in which things they spend most of their time, in lusts, drunkenness, wantonness, idleness, together with the other works of the flesh; *For which things sake, the wrath of God cometh upon the children of disobedience*, Col. 3. 6.

Because he would comfort the hearts of his own, which are most commonly of the poorer sort, *But God hath chosen the poor despised and base things of this world*, 1 Cor. 1. 26. Should God have set the rich man in the Blessed state, his children would have concluded, being poor, that they had no share in the life to come.

And again, had not God given such a discove-

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ry of the sad condition of those that are for the most part rich men, we should have had men conclude absolutely, that the rich are the blessed men. Nay, albeit the Lord himself doth so evidently declare, that the rich ones of the world are for the most part in the saddest condition, yet they through unbelief, or else presumption, do harden themselves, and seek for the glory of this world, as though the Lord Jesus Christ did not mean as he said, or else that he will say more than shall assuredly come to pass: but let them know, that the Lord hath a time to fulfil that he had a time to declare, for the Scripture cannot be broken, *Joh.* 10. 35.

But again, the Lord by his word doth not mean those are ungodly, who are rich in the world, and no other; for then must all those that are poor, yet graceless and vain men, be saved, and delivered from eternal vengeance; which would be contrary to the word of God, which saith, That together with *the Kings of the earth, and the great men, and the chief Captains, and the mighty men, there are bondmen or servants, and slaves, that cry out at the appearance of the Almighty God, and his Son Jesus Christ to Judgment*, Rev. 6. 15.

So that though Christ doth say, *There was a certain rich man*, yet thou must understand he meaneth all the ungodly rich or poor. Nay, if you will not understand it so now, you shall be made to understand it to be so meant at the day of Christ's

second coming, when all that are ungodly shall stand at the left hand of Christ with pale faces, and guilty Consciences, with the vials of the Almighties wrath ready to be poured out upon them. Thus much in brief touching the 19th verse. I might have observed other things from it, but now I forbear, having other things to speak of at this time.

Verse 20. *And there was a certain beggar, named* Lazarus, *which was laid at his gate full of sores.*

THis verse doth chiefly hold forth these things.

1. That the Saints of God are a poor contemptible people. *There was a certain beggar.* If you understand the word beggar, to hold forth outward poverty or scarcity in outward things, such are Saints of the Lord, for they are for the most part, a poor despised contemptible people. But if you allegorize it and interpret it thus, They are such as beg earnestly for heavenly food; this is also the spirit of the Children of God, and it may be, and is a truth in this sence, though not so naturally gathered from this Scripture.

2. *That he was laid at his gate full of sores.* These words hold forth the distempers of believers saying, *He was full of sores*; which may signify the many troubles, temptations, persecutions, and afflictions in body and spirit which they meet with a-

while they are in the world, but also the entertainment they find at the hands of those ungodly ones, who live upon the earth. Whereas it is said, *He was laid at his gate full of sores.* Mark, *He was laid at his gate*, not in his house, that was thought too good for him, *But he was laid at his gate full of sores.* From whence observe, That the ungodly world do not desire to entertain and receive the poor Saints of God into their houses. If they must needs be somewhere near unto them, yet they shall not come into their houses: shut them out a doors, if they will needs be near us, let them be at the gate. *And he was laid at the gate full of sores.* 2. Observe, that the world are not at all touched with the afflictions of Gods children, for all they are full of sores; a despised, afflicted, tempted, persecuted people, the world doth not pity; no, but rather labour to aggravate their trouble, by shutting them out of doors; sink, or swim, what cares the world, they are resolved to disown them, they will give them no entertainment; if the lying in the streets will do them any good; if hard usage will do them any good; if to be disowned, rejected and shut out of doors by the World will do them any good, they shall have enough of that, but otherwise no refreshment, no comfort from the World. *And he was laid at his Gate full of sores.*

Verse. 21. *And desiring to be fed with the crumbs which fell from the rich mans Table: the Dogs came also and licked his Sores.*

BY these words our Lord Jesus doth shew us the frame of a Christians heart, and also the heart and carriage of worldly men towards the Saints of the Lord. The Christians heart is held forth by this, that any thing will content him while he is on this side glory; *And he desired to be fed with the Crumbs*, the Dogs meat, any thing. I say, a Christian will be content with any thing, if he have but to keep Life and Soul together, (as we use to say,) He is content, he is satisfied; he hath learned, if he hath learned to be a Christian, to be content with any thing, as *Paul* saith, *I have learned in whatsoever state I am, therewith to be content.* He learns in all conditions to study to love God, to walk with God, to give up himself to God; and if the Crumbs that fall from a Rich-man's Table will but satisfie Nature, and give him bodily strength, that thereby he may be the more able to walk in the way of God, he is contented. *And he desired to be fed with the Crumbs that fell from the rich man's Table.* But mark, he had them not, you do not find that he had so much as a Crumb or a Scrap allowed unto him. No, then the Dogs will be beguil'd, that must be preserved for the Dogs.

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From whence obſerve, that the ungodly World do love their Dogs better than the Children of God. You will ſay that's ſtrange. It is ſo indeed, yet it is true, as will be clearly manifeſted; as for inſtance. How many pounds do ſome men ſpend a year on their Dogs, when, in the mean while, the poor Saints of God may ſtarve for hunger. They will build Houſes for their Dogs, when the Saints muſt be glad to wander, and lodg in Dens, and Caves of the Earth, *Heb.* 11.38. And if they be in any of their houſes, for the hire thereof, they will warn them out, or eject them, or pull down the houſe over their heads, rather than not rid themſelves of ſuch Tenants. Again ſome men cannot go half a mile from home, but they muſt have Dogs at their heels but they can very willingly go half a ſcore miles, without the ſociety of a Chriſtian. Nay, if when they are buſie with their Dogs, they ſhould chance to meet a Chriſtian, they would willingly ſhift him if they could. They will go on the other ſide of the hedge or the way, rather than they will have any ſociety with him; and if at any time a Child of GOD ſhould come into an houſe where there are but two or three ungodly Wretches, they do commonly wiſh either themſelves, or the Saint, out of doors; and why ſo? Becauſe they cannot down with the ſociety of a Chriſtian: Though if there come in at the ſame time a Dog, or a drunken ſwearing Wretch, which is worſe than a Dog, they will make him welcome, he ſhall ſit down

with them, and partake of their dainties. And now tell me; you that love your ſins and your pleaſures; had you not rather keep company with a Drunkard, a Swearer, a Strumpet, a Thief; nay, a Dog, than with a honeſt-hearted Chriſtian? If you ſay, No: what means your ſowre carriage to the People of God? Why do you look on them, as if you would eat them up? Yet at the very ſame time, if you can but meet your Dog, or a drunken Companion, you can fawn upon them, take acquaintance with them, to the Tavern or Ale-houſe with them, if it be two or three times in a Week: But if the Saints of God meet together, pray together, and labour to edifie one another, you will ſtay till *Dooms-Day*, before you will look into the houſe where they are. Ah Friends, when all comes to all, you will be found to love Drunkards, Strumpets, Dogs, any thing; nay, to ſerve the Devil, rather than to have loving and friendly ſociety with the Saints of God.

Moreover, *The Dogs came and licked his ſores.*] Here again you may ſee, not only the afflicted ſtate of the Saints of God in this World, but alſo, that even Dogs themſelves, according to their kind, are more favourable to the Saints, than the ſinful World; though the ungodly will have no mercy on the Saints, yet it is ordered ſo, that theſe Creatures, Dogs, Lions, &c. will. Though the rich man would not entertain him into his houſe, yet his

his Dogs, will come and do him the beſt good they can, even to lick his running Sores. It was thus with *Daniel*, when the World was mad againſt him, and would have him thrown to the Lions to be devoured, the Lions ſhut their mouths at him, (or rather the Lord did ſhut them up) ſo that there was not that hurt befel to him, as was deſired by the Adverſaries, *Dan.* 6. And this I am perſwaded of, that would the Creatures do as ſome men would have them, the Saints, of God ſhould not walk ſo quietly up and down the ſtreets, and other places, as they do. And as I ſaid before ſo I ſay again, I am perſwaded, that at the Day of Judgment many mens Conditions and Carriages will be ſo laid open, that it will evidently appear, they have been very mercileſs, and mad againſt the Children of God; in ſomuch, that when the Providence of God did fall out ſo, as to croſs their expectations, they have been very much offended thereat, as is very evidently ſeen in them who ſet themſelves to ſtudy, *Pſal.* 31. 13. how to bring the Saints into bondage, and to thruſt them into Corners, as in theſe late Years. And becauſe God hath in his goodneſs ordered Things otherwiſe, they have gnaſhed their Teeth thereat. Hence then let the Saints learn, not to commit themſelves to their Enemies, beware of men, *Matth.* 10. 17. They are very mercileſs men, and will not ſo much favour you, (if they can help it) as you may

may ſuppoſe they may. Nay, unleſs the over-ruling Hand of God, in goodneſs, do order Things contrary to their natural inclination, they will not favour you ſo much as a Dog.

Verſe 22. *And it came to paſs, that the Beggar died, and was carried by the Angels into* Abrahams's *Boſom: the rich man alſo died and was buried.*

THe former Verſes do briefly hold forth the carriage of the ungodly in this Life toward the Saints. Now this Verſe doth hold forth the departure both of the godly and the ungodly out of this Life.

Where he ſaith, *And it came to paſs that the Beggar died, and was carryed into* Abraham's *Boſom; and the rich man died alſo.*] The Beggar dyed, that' repreſents the godly: and the rich man died, that repreſents the ungodly. From whence obſerve; Neither godly nor ungodly muſt live always without a change, either by Death or Judgment; the good man dyed, and the bad man dyed. That Scripture doth alſo back this Truth, that good and bad muſt die, marvelous well, where it is ſaid, *And it is appointed to men once to die, and after that the Judgment*, Heb. 9. 27.

Mark, he doth not ſay it is ſo, that men by chance may die, which might beget, in the hearts of the ungodly eſpecially ſome hope to eſcape the bitterneſs

neſs of it: But he ſaith, It is a thing moſt certain, it is *appointed*; Mark, it is *appointed for men once to die, and after that the Judgment.* God hath decreed it, that ſince men have fallen from that happy eſtate that God at the firſt did ſet them in, *they ſhall die*, Rom. 6. 23. Now when it is ſaid the Beggar died, and the rich man died; part of the meaning is, they ceaſed to be any more in this World. I ſay, partly the meaning is, but not altogether. Though it be altogether the meaning when ſome of the Creatures die, yet it is but in part the meaning, when it is ſaid, that Men, Women, or Children die; for there is to them ſomething elſe to be ſaid more than barely a going out of the World: For if when unregenerate men and women die, there were an end of them, not only in this World, but alſo in the World to come, they would be happy over they will be now; for when ungodly men and women die, there is that to come after death, that will be very terrible to them; namely, to be carryed by the Angels of Darkneſs from their Death-beds to Hell, there to be reſerved to the Judgment of the Great Day, when both Body and Soul ſhall meet, and be united together again, and made capable to undergo the uttermoſt Vengeance of the Almighty to all Eternity. This is that I ſay, which doth follow a man (that is not born again) after Death; as is clear from that in 1 *Pet.* 3. 18, 19. Where before ſpeaking of Chriſt, being raiſed again by the power of his Eternal

ternal Spirit, he ſaith *By which*, that is, by that Spirit, *he went and preached to the Spirits in Priſon*: But what is the meaning of this? Why thus much; that thoſe Souls who were once alive in the World, in the time, or days in which *Noah* lived, being diſobedient in their times to the Calls of God, by his Spirit in *Noah*, for ſo I underſtand it, was, according to that which was foretold by that Preacher, deprived of Life, and overcome by the Floud, and are now in Priſon. Mark, he preached to the Spirits *in Priſon*: he doth not ſay, who were in Priſon, but to them (*in*) that is, now in Priſon, under Chains of Darkneſs, reſerved, or kept there, in that Priſon, in which now they are, (ready, like Villains in the Gaol, to be brought before the Judgment-Seat of Chriſt at the Great Day): But of this I ſhall ſpeak further by and by. Now if this one Truth, that men muſt die and depart this World, and either enter into Joy, or elſe into Priſon, to be reſerved to the Day of Judgment, were believed, we ſhould not have ſo many Wantons walk up and down the ſtreets as there do; at leaſt it would put a mighty check to their filthy Carriages, ſo that they would not, could not, walk ſo baſely and ſinfully as they do. *Belſhazzar*, notwithſtanding he was ſo far from the fear of God as he was, yet when he did but ſee that God was offended, and threatened him for his wickedneſs, *it made him hang down his head, and knock his knees together*, Dan. 5. 5, 6. If you read

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the verſes before, you will find he was careleſs; and ſatisfying his Luſts in Drinking, and playing the wanton with his Concubines. But ſo ſoon as he did perceive the finger of an Hand-writing, *then* (ſaith the Scripture) *the Kings Countenance was changed and his Thoughts troubled him; ſo that the Joynts of his Loyns were looſed, and his knees ſmote one againſt another.* And when *Paul* told *Felix* of Righteouſneſs, Temperance, and Judgment to come, *it made him tremble.* And let me tell thee (Soul) whoſoever thou art, that if thou didſt but verily believe that thou muſt die, and come into the Judgment, it would make thee turn over a new leaf. But this is the miſery the Devil doth labour by all means, as to keep out other Things that are good, ſo to keep out of the heart as much as in him lies, the Thoughts of paſſing from this Life into another World; for he knows if he can but keep them from the ſerious Thoughts of *Death*, he ſhall the more eaſily keep them in their ſins, and ſo from cloſing with Jeſus Chriſt, as *Job* ſaith, *Their houſes are ſafe from fear, neither is the Rod of God upon them.* Which makes them ſay to God, *Depart from us, for we deſire not the knowledg of thy ways*, verſ. 14. Becauſe there is no fear of Death, and Judgment to come, therefore they do put off God and his ways, and ſpend their days in their ſins; and in a moment, that is, before they are aware, go down to the Grave, *ver.* 17. And thus it fared alſo with the man ſpoken of in *Luk.* 12. 20. the man, Inſtead

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of thinking of Death, he thought how he might make his Barns bigger: But in the midst of his business in the World, he lost his Soul before he was aware: supposing that Death had been many Years off. But God said unto him, *Thou Fool*, thou troublest thy self about Things of this Life, thou puttest off the Thoughts of departing this World, *when this Night thy Soul shall be taken from thee*. Or, this Night, they, that is, *the Devil will fetch away thy Soul from thee*. And here it comes to pass, men's not being exercised with the Thoughts of departing this Life, that they are so unexpectedly to themselves and their Neighbours, taken away from the pleasures and profits; yea, all the Enjoyments they busie themselves withal while they live in this World. And hence it is again, that you have some in your Towns and Cities, that are so suddenly taken away, some from haunting the Ale-house, others from haunting the Whore-houses, others from playing and gaming, others from the cares and covetous desires after this World, unlooked for as by themselves, or their Companions. Hence it is also, that men do so wonder at such Tidings as this, *There is such an one dead*, such an one is departed; it is because they do so little consider both the transitorines of themselves and their Neighbours: for had they but their Thoughts well exercised about the shortness of this Life; and the danger that will befal such as do miss of the Lord Jesus Christ, it would make them more wary and sober,

ſober, and ſpend more time in the ſervice of God, and be more delighted and diligent in enquiring after the Lord Jeſus, *who is the Deliverer from wrath to come*, 1 *Theſ.* 1. 10. For, as I ſaid before, it is evident, that they who live after the fleſh in the Luſts thereof, do not really and ſeriouſly think on Death, and the Judgment that doth follow after; neither do they indeed endeavour ſo to do; for did they, it would make them ſay with Holy *Job*, *All the days of my appointed time will I wait till my Change come*, Job. 14. 14. And as I ſaid before, that not only the Wicked, but alſo the Godly have their time to depart this Life. *And the Beggar died.* The Saints of the Lord, they muſt be deprived of this Life alſo, they muſt yield up the Ghoſt into the hands of the Lord their God; they muſt alſo be ſeparated from their Wives, Children, Husbands, Friends, Goods, and all that they have in the *World*. For God hath decreed it: It is appointed, namely, by the Lord, for men once to die, and *we muſt appear before the Judgment-Seat of Chriſt*. As it is 2. *Cor.* 5. 10, 11.

But it may be objected, if the godly do die as well as the wicked, and if the Saints muſt appear before the Judgment-Seat as well as the ſinners; then what advantage have the godly more than the ungodly, and how can the Saints be in a better condition than the wicked?

Anſw. Read the 22th Verſe over again, and you ſhall find a marvelous difference between them, as much

much as is between Heaven and Hell, everlasting joy, and everlasting torment; for you find, that when the beggar died, which represents the godly, *He was carried by the Angels into Abraham's Bosom*, or into everlasting joy; *Psal.* 1. *but the ungodly are not so*, but are hurried by the Devils into the bottomless pit drawn away in their wickedness: *Prov.* 14 32. for he saith, *And in Hell he lift up his eyes.* When the ungodly do die, their misery beginneth; for then appear the Devils, like so many Lions, waiting every moment till the Soul depart from the Body. Sometimes they are very visible to the dying party, but sometimes more invisible; but always this is certain, they never miss of the Soul, if it do die out of the Lord Jesus Christ; but do hale it away to the prison, as I said before, there to be tormented, and reserved until that great and general day of Judgment, at which day they must Body and Soul, receive a final sentence from the Righteous Judge, and from that time be shut out from the presence of God into everlasting wo and distress. But the godly, when the time of their departure is at hand, then also are the Angels of the Lord at hand; yea, they are ready waiting upon the Soul to conduct it safely into *Abraham's* Bosom. I do not say, but the Devils are oft-times very busie doubtless, and attending the Saints in their sickness; I, and no question, but they would willingly deprive the Soul of Glory. But here is the comfort, as the Devils come from Hell to devour the Soul, (if it be possible, as

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its departure) so the Angels of the Lord come from Heaven, to watch over and conduct the Soul (in spite of the Devil) safe into *Abraham's* Bosom.

David had the comfort of this, and speaks it forth for the comfort of his Brethren; *Psal.* 34. 7. saying, *The Angel of the Lord encampeth round about them that fear him and delivereth them.* Mark, the Angel of the Lord encampeth round about his Children, to deliver them. From what? From their enemies, of which the Devil is not the least. This is an excellent comfort at any time, to have the holy Angels of God to attend a poor man or woman; but especially it is comfortable in the time of distress, at the time of death, when the Devils beset the Soul with all the power that Hell can afford them. But now it may be, that the glorious Angels of God do not appear at the first, to the view of the Soul; nay, rather Hell stands before it, and the Devils ready, as if they would carry it thither; But this is the comfort, the Angels do always appear at the last, and will not fail the Soul, but will carry it safe into *Abraham's* Bosom. Ah Friends! consider, here is an ungodly man upon his death-bed, and he hath none to speak for him, none to speak comfort unto him; but it is not so with the Children of God, for they have the Spirit to comfort them. Here is the ungodly, and they have no Christ to pray for their safe-conduct to glory, but the Saints have an Intercessor. *John* 17. 9. Here is the World, when they die, they have none of the Angels of God to attend upon them; but the

Saints have their company. In a word, the unconverted person when he dieth, he sinks into the bottomless pit. But the Saints, when they die, do ascend with, and by the Angels into *Abraham's* Bosom, or into unspeakable glory. *Luke* 23.43.

Again, it is said, that the rich man when he died, was buried, or put into the Earth; but when the beggar died, he was carried by the Angels into *Abraham's* Bosom. The one is a very excellent stile where he saith, he was carried by the Angels into *Abraham's* Bosom; it denotes the excellent condition of the Saints of God, as I said before; and not only so, *but also the pretiousness of the death of the Saints in the eyes of the Lord*, Psa. 116.15. that after-Generations may see how pretious in the sight of the Lord, the death of his Saints is, when he saith they are carried by the Angels into *Abraham's* Bosom.

Thus many times, the Lord adorneth the death and departure of his Saints, to hold forth unto after-Generations, how excellent they are in his eyes. It is said of *Enoch*, that God took him; of *Abraham* that he died in a good old age; of *Moses*, that the Lord buried him; of *Elijah*, that he was taken up into Heaven; that the Saints sleep in Jesus; that they die in the Lord; that they rest from their labours that their works follow them; that they are under the Altar; that they are with Christ; that they are in light; that they are to come with the Lord Jesus, to judg the World. All which sayings signi-

fie thus much, That to die as a Saint, is very great Honour and Dignity. But the ungodly are not so. The rich or ungodly die, and are buried, he is carried from his dwelling to the Grave, and there he is buried, hid in the dust; and his Body doth not so fast moulder and come to nought there, but his name doth stink as fast in the World: as saith the holy Scripture, *The name of the wicked shall rot.* And indeed the names of the godly are not in so much honour after their departure, but the wicked and their names do as much rot. What a dishonour to Posterity, was the death of *Balaam*, *Agag*, *Achitophel*, *Haman*, *Judas*, *Herod*, with the rest of their companions.

Thus the wicked have their names written in the Earth, and they do perish and rot, and the name of the Saints do cast forth a dainty savour to following Generations: and that the Lord Jesus doth signifie where he saith, *The godly are carried by the Angels into Abraham's Bosom.* And the wicked are nothing worth; where he saith the ungodly die and are buried.

Verſe 23. *And in Hell he lift up his eyes, being in torment, and ſeeth* Abraham *afar off, and* Lazarus *in his Boſom.*

THE former Verſe ſpeaks onely of the departure of the ungodly out of this life, together with the glorious conduct that the godly have into the Kingdom of their Father. Now our Lord doth ſhew in this Verſe, partly, what doth, and ſhall befal to the Reprobate, after this life is ended, where he ſaith, *And in Hell he lift up his eyes.*] That is, the ungodly after they depart this life, do lift up their eyes in Hell. From theſe words, may be obſerved theſe things.

1. That there is an Hell for Souls to be tormented in, when this life is ended. Mark, after he was dead and buried, *In Hell he lift up his eyes.*

2. That all that are ungodly, and do live and die in their ſins, ſo ſoon as ever they die, they go into Hell: he died and was buried; *And in Hell he lift up his eyes.*

3. That ſome are ſo faſt aſleep, and ſecure in their ſins, that they ſcarce know well where they are, till they come into Hell; and that I gather from theſe words, *In Hell he lift up his eyes.* He

was asleep before, but Hell makes him lift up his eyes.

As I said before, it is evident, that there is an Hell for Souls; yea, and Bodies too, to be tormented in after they depart this life: as is clear, First, because the Lord Jesus Christ that cannot lie, did say, that after the sinner was dead and buried; *In Hell he lift up his eyes.*,

Now if it be objected, that by Hell is here meant the Grave; that I plainly deny.

First, Because there the Body is not sensible of torment or ease; but in that Hell, into which the spirits of the damned depart, they are sensible of torment, and would be very willingly free from it, to enjoy ease, which they are sensible of the want of; as is clearly discovered in this Parable, *Send Lazarus that he may dip the tip of his finger in water, to cool my tongue.*

Secondly, it is not meant the Grave, but some other place, because the Bodies, so long as they lie here, are not capable of lifting up their eyes, to see the glorious condition of the Children of God, as the souls of the damned do. *In Hell he lift up his eyes.*

Thirdly, It cannot be the Grave, for then it must follow, that the Soul was buried there with the Body, which cannot stand with such a dread state as is here mentioned; for he saith, *The rich man*

died; that is, his soul was separated from his body, *And in Hell he lift up his eyes.*

If it be again objected, that there is no Hell but in this Life, that I do also deny, as I said before; after he was dead and buried, *In Hell he lift up his eyes.* And let me tell thee, O soul, whoever thou art, that if thou close not in savingly with the Lord Jesus Christ, and lay hold on what he hath done, and is doing in his own person for sinners, thou wilt find such an hell after this life is ended, that thou wilt not get out of again for ever and ever. And thou that art wanton, and dost make but a mock at the Servants of the Lord, when they tell thee of the torments of hell, thou wilt find, that when thou departest out of this life, that Hell, even the hell which is after this life, will meet thee in thy Journey thither, and will with its hellish crew give thee such a sad salutation, that thou wilt not forget it to all eternity; when that Scripture comes to be fulfilled on thy soul, in *Isa.* 14. 9, *Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee even all the chief ones of the earth: it hath raised from their Thrones all the Kings of the Nations. All they*, that is, that are in hell shall say, *Art thou become weak as we? Art thou become like unto us?* O sometimes when I have had but thoughts of going to hell, and considered the everlastingness of their ruine that fall in thither; it hath stirred me up rather to see

to the Lord Jesus Christ to deliver me from thence, than to slight it, and make a mock at it.

And in Hell he lift up his eyes.] The second thing I told you, was this, That all the ungodly that live and die in their sins, so soon as ever they depart this life, do descend into *Hell.* This is also verified by the words in this Parable, where Christ saith, he died and was buried, *and in hell he lift up his eyes. As the Tree falls, so it shall lie,* whether it be to Heaven or Hell, Eccl. 11. 3. And as Christ said to the Thief on the Cross, *This day shalt thou be with me in Paradise;* Even so the Devil in the like manner may say unto thy Soul, To morrow shalt thou be with me in hell. See then what a miserable case he that dies in an unregenerate state is in; he departs from a long sickness to a longer hell; from the gripings of death to the everlasting torments of hell. *And in hell he lift up his eyes.* Ah Friends! if you were but your selves, you would have a care of your Souls; if you did but regard, you would see how mad they are that slight the salvation of their souls. *O what will it profit thy soul to have pleasure in this life, and torments in hell,* Mark 8. 36. Thou hadst better part with all thy sins and pleasures and companions, or whatsoever thou delightest in, than to have Soul and Body to be cast into hell. *O then, do not neglect our Lord Jesus Christ, lest thou drop down to hell,* Heb. 2. 3. Con-

ſider, would it not wound thee to thine heart, to come upon thy death-bed, and inſtead of having the comfort of a well-ſpent life, and the merits of the Lord Jeſus Chriſt, together with the comforts of his glorious Spirit: to have, firſt, the ſight of an ill-ſpent life, thy ſins flying in thy face, thy conſcience uttering of it ſelf with Thunder-claps againſt thee, the thoughts of God terrifying of thee, death with his mercileſs paw ſeizing upon thee, the devils ſtanding ready to ſcramble for thy ſoul, and hell enlarging her ſelf, and ready to ſwallow thee up; and eternity of miſery and torment attending upon thee, from which there will be no releaſe. For mark, death doth not come alone to an unconverted ſoul, but with ſuch company, as were thou but ſenſible of, it would make thee tremble. I pray conſider that Scripture, *Rev.* 6. 8. *And I looked, and beheld a pale horſe, and his name that ſate on him was Death, and hell followed with him.* Mark, death doth not come alone to the ungodly; no, but hell goeth with him. O miſerable Comforters! O miſerable Society! here comes death and hell unto thee. Death goeth into thy body, and ſeparates body and ſoul aſunder; hell ſtands without (as I may ſay) to embrace or rather, to cruſh thy ſoul between its everlaſting grinders. Then thy mirth, thy joy, thy ſinful delights will be ended when this comes to paſs; lo it will come. Bleſſed are all thoſe, that through Chriſt Jeſus his merits, by faith, do eſcape

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theſe ſoul-murthering companions. *And in hell he lift up his eyes.*

The third thing you know that we did obſerve from theſe words, was this, *That ſome are ſo faſt aſleep, and ſecure in their ſins, that they ſcarce know where they are, until they come into hell.* And that I told you I gather by theſe words, *In hell he lift up his eyes.* Mark it was in hell that he lift up his eyes. Now ſome do underſtand by theſe words, that he came to himſelf, or began to conſider with himſelf, or to think with himſelf in what an eſtate he was, and what he was deprived of; which is ſtill a confirmation of the thing laid down by me. There it is that they come to themſelves, that is, there they are ſenſible where they are indeed; Thus it fares with ſome men that they ſcarce know where they are, till they lift up their eyes in hell. It is with theſe people as with thoſe that fall down in a ſwoun; you know if a man do fall down in a ſwoun in one room, though you take him up and carry him into another, yet he is not ſenſible where he is, till he cometh unto himſelf, and lifteth up his eyes.

Truly thus it is to be feared, it is with many poor ſouls, they are ſo ſenſleſs, ſo hard, *ſo ſeared in their Conſcience*, 1. Tim. 4 2. that they are very ignorant of their ſtate; and when death comes, it ſtrikes them as it were into a ſwoun, (eſpecially if they dye ſuddenly) and ſo they are hurried away,

and

and ſcarce know where they are, *till in hell they lift up their eyes*; this is he who dieth in his full ſtrength fully at eaſe and quiet, *Job.* 21. 23.

Of this ſort are they ſpoken of in *Pſalm* 73. where he ſaith, *There are no bonds in their death, but their ſtrength is firm: They are not troubled as other folk neither are they plagued like other men.* And again, *they ſpend their days in wealth, and in a moment*, mark, *in a moment*, before they are aware, they go *down to the grave*, Job. 21. 17.

Indeed this is too much known by woful and daily experience, ſometimes when we go to viſit them that are ſick in the Towns and places where we live; Oh how ſenſleſs, how ſeared in their Conſciences are they! they are neither ſenſible of heaven, nor of hell; of ſin, nor a Saviour: ſpeak to them of their condition, a nd the ſtate of their ſouls, and you ſhall find them as ignorant as if they had no ſouls to regard. Others, though they lye ready to dye, yet they are buſying themſelves about their outward affairs, as though they ſhould certainly live here, even to live and enjoy the ſame for ever. Again, come to others, ſpeak to them about the ſtate of their ſouls, though they have no more experience of the new-birth than a beaſt, yet will they ſpeak as confidently of their eternal eſtate, and the welfare of their ſouls, as if they had the moſt excellent experience of any man or woman in the world, ſaying, I ſhall have Peace, *Deut.* 29. 19. When, as I ſaid even now, the

the Lord knows they are as ignorant of the new birth, of the nature and operation of Faith, of the witneſs of the Spirit; as if there were no new-birth, no faith, no witneſs of the Spirit of Chriſt in any of the Saints in the world. Nay, thus many of them are, even an hour or leſs before their departure. Ah poor ſouls, though they may go away here *like a lamb*, as the world ſayes; yet if you could but follow them a little, to ſtand and liſten, ſoon after their departure; it is to be feared, you ſhould hear them roar like a Lyon at their firſt entrance into Hell, far worſe than ever did *Corah*, &c. when they went down quick into the ground, *Numb.* 16. 31, 32, 33, 34, 35.

Now by this one thing doth the devil take great advantage on the hearts of the ignorant, ſuggeſting unto them, that becauſe the party deceaſed, departed ſo quietly, without all doubt they are gone to reſt and joy; when alas, it is to be feared, the reaſon why they went away ſo quietly, was rather becauſe they were ſenſleſs and hardened in their Conſciences; yea, dead before in ſins and treſpaſſes. For had they had but ſome awakenings on their death-beds, as ſome have had they would have made all the Town to ring of their doleful condition: But becauſe they are feared and ignorant, and ſo depart quietly, therefore the world takes heart at graſs, (as we uſe to ſay) and make no great matter of living and dying they cannot tell how, therefore pride compaſſeth them

them as a chain, *Pſal.*73.5,6. But let them look to themſelves, for if they have not an intereſt in the Lord Jeſus, now while they live in the world, they will, whether they dye raging or ſtill, go unto the ſame place, *and lift up their eyes in hell.*

O my Friends, did you but know what a miſerable condition they are in, that go out of this world without an intereſt in the Son of God, it would make you ſmite upon your thigh, and in the bitterneſs of your ſouls cry out, *Acts* 16. 29,30,31. *Men and brethren, what ſhall we do to be ſaved?* And not only ſo, but thou wouldeſt not be comforted, until thou didſt find a reſt for thy ſoul in the Lord Jeſus Chriſt.

Verſe. 23. *And in hell he lift up his eyes, being in torments, and ſeeth Abraham afar off, and Lazarus in his boſom.*

Something in brief I have obſerved from the firſt part of this verſe, namely from theſe words, *And in hell he lift up his eyes.* And indeed I have obſerved but ſomething, for they are very full of matter, and many things might be taken notice of in them. There is one thing more that I might touch upon, as couched in this ſaying, and that is this Methink the Lord Jeſus Chriſt doth hereby ſignify, that men are naturally unwilling to ſee or to take notice of their ſad ſtate, I ſay by nature; but though now they are willingly ignorant, yet in hell they ſhall lift up their eyes. That is, in hell they ſhall ſee and underſtand their miſerable condition

lition; and therefore to these words, *In hell he lift up his eyes*, he added, *being in torment*. As if he had said, Though once they shut their eyes, though once they were 2 *Pet.* 3. 5. willingly ignorant, yet when they depart into hell, they shall be so miserably handled and tormented, that they shall be forced to lift up their eyes. While men live in this world and are in a natural state, they will have a good conceit of themselves, and of their condition; they will conclude that they are Christians, that *Abraham* is their father, *Matth.* 3. 7, 8. and their state to be as good as the best; they will conclude they have faith, the Spirit, good hope, and an interest in the Lord Jesus Christ: but then, when they drop into hell, and lift up their eyes there, and behold, first their soul to be in extream torments; their dwelling to be the bottomless pit; their company thousands of damned souls; also the innumerable company of devils; and the hot scalding vengeance of God, not only to drop, but to fall very violently upon them; then they will begin to be awakened, who all their life-time were in a dead sleep. I say, when this comes to pass, Lo it will, then in hell they shall lift up their eyes, in the midst of torments, they shall lift up their eyes.

Again, you may observe from these words, *And in hell he lift up his eyes being in torments*. That the time of the ungodly men smarting for their sins, will be in the torments of hell. Now here I am put

put to a ſtand, when I conſider the torments of hell, into which the damned do fall. O unſpeakable torments! O endleſs torments! Now that thy ſoul might be made to flee from theſe intolerable torments, into which the damned do go; I ſhall ſhew you briefly what are the torments of hell. Firſt, by the names of it. Secondly by the ſad ſtate thou wilt be in, if thou comeſt there. Firſt, the names: It is called *a never-dying worm*, Mark. 9. It is called *an oven, fire hot*, Malach. 4. 1. It is called *a furnace*, *a fiery furnace*, Mat. 13. It is called *the bottomleſs pit*, *the unquenchable fire*, *fire and brimſtone*, *hell fire*, *the lake of fire*, *devouring fire*, *everlaſting fire*, *eternal fire*, *a ſtream of fire*. Rev. 21.

Firſt, one part of thy torments will be this, thou ſhalt have a full ſight of all thy ill-ſpent life from firſt to laſt: though here thou canſt ſin to day, and forget it by to morrow; yet there thou ſhalt be made to remember how thou didſt ſin againſt God at ſuch a time, and in ſuch a place, for ſuch a thing, and with ſuch an one, which will be an hell unto thee. *Pſal.* 50. 21. *God will ſet them in order before thine eyes.*

2. Thou ſhalt have the guilt of them all lye heavy on thy ſoul, not only the guilt of one or two, but the guilt of them all together, and there they ſhall lye in thy ſoul; as if thy belly were full of pitch and ſet on a light fire. Here men can ſometimes think on their ſins with delight, but there

here with unſpeakable torment; for that I underſtand to be the fire that Chriſt ſpeaketh of, which ſhall never be quenched, *Mark* 8. 43, 44, 45, 46. While men live here, O how doth the guilt of one ſin ſometimes cruſh the ſoul, it makes a man in ſuch plight, that he is weary of his life, ſo that he can neither reſt at home nor abroad, neither up nor in bed. Nay, I do know, that they have been ſo tormented with the guilt of one ſinful thought, that they have been even at their wits end, and have hanged themſelves. But now when thou comeſt into hell, and haſt not only one or two, or an hundred ſins with the guilt of them all on thy ſoul and body; but all the ſins that ever thou didſt commit ſince thou cameſt into the world, altogether clapt on thy conſcience at one time, as one ſhould clap a red hot-iron to thy breaſts, and there to continue to all eternity, this is miſerable.

3. Again, then thou ſhalt have brought into thy remembrance, the ſlighting of the Goſpel of Chriſt; here thou ſhalt conſider how willing Chriſt was to come into the world to ſave ſinners, and for what a trifle thou didſt reject him. This is plainly held forth in *Eſay* 28. where ſpeaking of the Lord Jeſus Chriſt, the foundation of ſalvation, ver. 16. he ſaith of them that reject the Goſpel, that when the over-flowing ſcourge doth paſs through the earth, (which I underſtand to be at the

the end of the world) then ſaith he, *It ſhall take you morning by morning, by day and by night ſhall it paſs over you*: that is continually without any intermiſſion. *And it ſhall be a vexation only to hear the report.* A vexation, that is, a torment, or a great part of hell only to underſtand the report, to underſtand the good tydings that came into the world by Chriſts death for poor ſinners. And you will find this to be verily the mind of the Spirit, if you compare it with Chap. 53. of *Eſay* verſe 1. where he ſpeaks of mens turning their backs upon the tenders of Gods grace in the Goſpel, he ſaith *Who hath believed our report*, or the Goſpel declared by us? Now this will be a mighty torment to the ungodly, when they ſhall underſtand the goodneſs of God was ſo great, that he even ſent his Son out of his boſom to dye for ſinners, and yet that they ſhould be ſo fooliſh, as to put him off from one time to another; that they ſhould be ſo fooliſh, as to loſe heaven, and Chriſt, and eternal life in glory, for the ſociety of a company of drunkards; that they ſhould loſe their ſouls for a little ſport, for this world, for a ſtumpet, for that which is lighter than vanity and nothing; I ſay, this will be a very great torment unto thee.

4. Another part of thy torment will be this; Thou ſhalt ſee thy friends, thy acquaintance, thy neighbours; nay, it may be thy Father, thy Mother, thy Wife, thy Husband, thy Children, thy Brother,

Brother, thy Sister, with others, in the Kingdom of heaven, and thy self thrust out, *Luke* 13.28. *There shall weeping, &c. when you shall see Abraham,* (your father) *and Isaac, and Jacob,* (together with your brethren) *the Prophets in the Kingdom of heaven, and your selves thrust out.* Nay, saith he, *There shall come from the East, and from the West,* that is, those that thou didst never see in all thy life before, *and they shall sit down with thy friends, and thy neighbours, thy wife and thy children, in the Kingdom of Heaven,* and thou for thy sins and disobedience shalt be shut, nay, *thrust out.* O wonderful torment!

5. Again, thou shalt have none but a company of damned souls, with an innumerable company of devils to keep company with thee. While thou art in this World, the very thoughts of the Devils appearing to thee, makes thy flesh to tremble, and thine hair ready to stand upright on thy head. But O what wilt thou do, when not only the supposition of the Devils appearing, but the real society of all the Devils in hell be with thee howling and roaring, screeching and roaring in such a hideous manner, that thou wilt be even at thy wits end, and be ready to run stark mad again for anguish and torment.

6. Again, that thou mightest be tormented to purpose, the mighty God of Heaven will lay as great wrath and vengeance upon thee, as ever he

can, by the might of his glorious power. As I ſaid before, Thou ſhalt have his wrath, not by drops, but by whole ſhowres ſhall it come thunder, thunder upon thy body and ſoul ſo faſt, and ſo thick, that thou ſhalt be tormented out of meaſure. And ſo ſaith the Scripture, 2. *Theſ.* 1. 9. ſpeaking of the wicked, *Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power, when the Saints ſhall be admiring his goodneſs and glory.*

Again, this thou ſhalt have, as I ſaid before, without any intermiſſion, thou ſhalt not have any eaſe ſo long as while a man may turn himſelf round: thou ſhalt have it always every hour, day and night; for their worm never dies, but alwayes gnaws, and their fire is never quenched; As it is written in *Mark* 9.

Again, in this condition thou muſt be for ever, and that is as ſad as all the reſt. For if a man were to have all his ſins laid to his charge, and communion with the Devils, and as much wrath as the great God of Heaven can inflict upon him; I ſay, if it were but for a time, even ten thouſand years, and ſo end, there would be ground of comfort, and hopes of deliverance; but here is thy miſery, this is thy ſtate for ever, here thou muſt be for ever: when thou lookeſt about thee, and ſeeſt what an innumerable company of howling Devils thou art amongſt, thou ſhalt think this a gain

gain, this is my portion for ever. When thou haſt been in hell ſo many thouſand years as there are ſtars in the firmament, or drops in the Sea, or ſands on the Sea-ſhore, yet thou haſt to lye there for ever. O this one word *ever*, how will it torment thy Soul.

Friends, I have only given a very ſhort touch of the torments of Hell. O! I am ſet, I am ſet, and am not able to utter what my mind conceives of the torments of Hell. Yet this let me ſay to thee, accept of Gods mercy through our Lord Jeſus Chriſt, leſt thou feel that with thy Conſcience, which I cannot expreſs with my Tongue, and ſay, I am ſorely tormented in this flame.

And ſeeth Abraham *afar off, and* Lazarus *in his Boſom*]

When the damned are in this pittiful ſtate, ſurrounded with fears, with terrors, with torment and vengeance; one thing they ſhall have, which is this, they ſhall ſee the happy and bleſſed ſtate of Gods Children: he ſeeth *Abraham* afar off, and *Lazarus* in his Boſom, which as I ſaid before, is the happy ſtate of the Saints when this life is ended. This now ſhall be ſo far from being in eaſe unto them, that it ſhall moſt wonderfully aggravate or highten their torment, as I ſaid before. There ſhall be weeping, or cauſe of lamentation, when they ſhall ſee *Abraham*, and *Iſaac*, and *Jacob*

in the Kingdom of Heaven, and themſelves thruſt out.

2. Obſerve, thoſe that die in their ſins, are far from going to Heaven; He ſeeth *Abraham* afar off, and *Lazarus* in his Boſom. And indeed, it is juſt with God, to deal with them that die in their ſins, according to what they have done; and to make them who are far from Righteouſneſs now, to ſtand far from Heaven to all Eternity. *Harken to this ye ſtout-hearted, that are far from Righteouſneſs*, and that are reſolved to go on in your ſins; when you die, you will be far from Heaven; you will ſee *Lazarus*, but it will be afar off.

Again, *he ſeeth* Abraham *afar off*, *and* Lazarus *in his Boſom.*

Theſe are ſome of the things the damned do behold, ſo ſoon as they come into torment. Mark, *And he ſeeth* Lazarus *in Abrahams Boſom*. *Lazarus*, Who was he? Why, even he that was ſo ſlighted, ſo diſregarded, ſo undervalued by the ungodly one while he was in the World; he ſeeth *Lazarus* in his Boſom.

From whence obſerve. That thoſe who live and die the enemies of the Saints of God, let them be never ſo great or ſtout; let them bear never ſo much ſway while they are in the World; let them brag and boaſt never ſo much while they are here, they ſhall in ſpight of their teeths ſee the Saints, yea, the poor Saints, even the *Lazarus*'s or the ragged ones that belong to Jeſus, to be in a better

condi-

condition than themſelves. O who do you think, was in the beſt condition, or who do you think, ſaw themſelves in the beſt condition, he that was in Hell, or he that was in Heaven? He that was in darkneſs, or he that was in light? He that was in everlaſting joy, or He that was in everlaſting torments? The one with God, Chriſt, Saints, Angels: the other in tormenting flames, under the curſe of Gods eternal hatred, with the Devils and their Angels, together with an innumerable company of howling, roaring, curſing, ever burning Reprobates. Certainly, this obſervation will be eaſily proved to be true here in this World, by him that looks upon it with an underſtanding heart, and will clear it ſelf to be true in the World to come, by ſuch as ſhall go either to Heaven or to Hell.

2. The ſecond Obſervation from theſe Words, *And ſeeth* Abraham *afar off, and* Lazarus *in his Boſom*, is this; They that are the perſecutors of the Saints of the Lord now in this World, ſhall ſee the Lord's perſecuted ones, to be they that are ſo highly eſteemed by the Lord, as to ſit, or to be in *Abrahams* boſom (in everlaſting glory) though the enemies to the Children of God did ſo highly eſteem them, that they ſcorn'd to let them gather up the Dogs-meat that fell under their Table: this is alſo verified, and held forth plainly by this Parable. And therefore be not grieved, O you that are the tempted, perſecuted, afflicted, ſighing,

praying Saints of the Lord, though your adversaries look upon you now with a disdaintul, surly, rugged, proud, and haughty countenance, yet the time shall come, when they shall spie you in *Abrahams* Bosom.

I might enlarge upon these things, but shall leave them to the Spirit of the Lord, which can better by ten thousand degrees enlarge them on thy heart and conscience, then I can upon a piece of paper: Therefore leaving these to the Blessing of the Lord, I shall come to the next Verse, and shall be brief in speaking to that also, and so pass to the rest.

Verse 24. *And he cryed, and said, Father* Abraham, *have mercy upon me, and send* Lazarus, *that he may dip the tip of his finger in water, to cool my tongue; for I am tormented in this flame.*

YOu know I told you the 22*th* Verse is a discovery of the departure of the godly, and the ungodly out of this life; where he saith, *The beggar died, and the rich man also died.* The 23 Verse, is a discovery of the proper places, both of the godly, and the ungodly after death; one being in *Abrahams* Bosom, or in glory, the other in Hell. Now this 24 Verse, is a discovery of part of the too late repentance of the ungodly, when they are dropt down into Hell. *And he cryed and said, Father* Abraham, *have mercy on me.*]

From

From these words, *And hee cryed*, we may observe, first, What a change the ungodly will have, when they come into Hell. He cryed: it is like he was laughing, jesting, jearing, drinking, mocking, swearing, cursing, prating, persecuting of the godly in his prosperity, among his filthy companions; but now the case is otherwise, now he is in another frame, now his proud, stout, curriſh carriage is come down; *And he cryed.* The laughter of the ungodly will not last alwayes, but will be sure to end in a cry; *The triumphing of the wicked is short*, Job 20. 5. Consider, you must have a change, either here or in Hell. If you be not new creatures, regenerate persons, new-born Babes in this World before you go hence, your note will be changed, your conditions will be changed: for if you come into Hell, you must *cry*. O did but the singing drunkards, when they are making merry on the Ale-bench, think on this, it would make them change their note, and *cry*, What shall I do? whither shall I go when I die? But as I said before, the Devil, as he labours to get poor souls to follow their sins, so he labours also to keep the thoughts of eternal damnation out of their minds; and indeed, these two things are so nearly linked together, that the Devil cannot well get the soul to go on in sin with delight, unless he can keep the thoughts of that terrible after-clap out of their minds.

But let them know, that it shall not always be thus with them; for if when they depart, they drop

down into Eternal Destruction, they shall have such a sense of their sins and the punishment due to the same, that it shall make them to *cry*, *And he cried*. O what an alteration will there be among the ungodly, when they go out of this World! it may be a Fortnight or a Month before their departure they were light, stout, surly, drinking themselves drunk, slighting God's People, mocking at goodness and delighting in sin, following the World, seeking after Riches, faring deliciously, keeping company with the bravest; but now they are dropt down into Hell, *they cry*. A little while ago they were painting their Faces, feeding their Lusts, following their Whores, robbing their Neighbours, telling of Lies, following of Plays, and Sports, to pass away the time; but now they are in Hell, they do *cry*. It may be last Year they heard some good Sermons, was invited to receive Heaven, was told their sins should be pardoned, if they closed in with Jesus; but refusing his profers, and slighting the Grace that was once tendred, they are now in Hell, and do *cry*.

Before they had so much time (they thought) that they could not tell how to spend it, unless it were in Hunting, and Whoring, in dancing, and playing, and spending whole hours; yea, days, nay weaks in the Lusts of the Flesh: but when they depart into another place, and begin to lift up their Eyes in Hell, and consider their miserable, and irrecoverable condition, *they will cry*.

O what a condition wilt thou fall into, when thou

thou doſt depart this World; if thou depart unconverted, and not born again, thou hadſt better have been ſmother'd the firſt hour thou waſt born; thou hadſt better have been plucked one Limb from another; thou hadſt better have been made a Dog, a Toad, a Serpent; nay, any other Creature in the viſible World, than to die unconverted; and this thou wilt find to be true, when *in Hell thou doſt lift up thine Eyes and doſt cry.*

Here then before we go any further, you may ſee, that it is not without good ground, that theſe words are here ſpoken by our Lord, That when any of the ungodly do depart into Hell, *they will cry.* Cry, why ſo?

1. They will cry to think that they ſhould be cut off from the Land of the Living, never more to have any footing therein.

2. They will cry to think, that the Goſpel of Chriſt ſhould be ſo often proffered them, and yet they are not profited by it.

3. They will cry to think, that now, though they would never ſo willingly repent and be ſaved, yet they are paſt all Recovery.

4. They will cry to think, that they ſhould be ſo fooliſh as to follow their pleaſures, when others were following of Chriſt, *Luke* 13. 28.

5. They will cry to think, that they muſt be ſeparated from God, Chriſt, and the Kingdom of Heaven, and that for ever.

6. To

6. To think, that their crying will now do them no good.

7. To think, that at the Day of Judgment they must ſtand at the left hand of Chriſt, among an innumerable company of damned Ones.

8. They will cry to think, that *Lazarus*, whom once they ſlighted, muſt be of them that muſt ſit down with Chriſt to judge, or together with Chriſt to paſs a Sentence of Condemnation on their Souls for ever and ever, 1 *Cor.* 6. 2, 3.

9. Cry to think, that when the Judgment is over, and others are taken into the everlaſting Kingdom of Glory, then thou muſt depart back again into that Dungeon of Darkneſs, from whence thou cameſt out, (to appear before that terrible Tribunal) where thou ſhalt be tormented ſo long as Eternity laſts, without the leaſt intermiſſion or eaſe.

How ſayeſt thou, O thou wanton, proud, ſwearing, lying, ungodly Wretch, whether this be to be ſlighted, and made a mock at? And again, tell me now, if it be not better to leave ſin, and to cloſe in with Chriſt Jeſus, notwithſtanding that Reproach thou ſhalt meet with for ſo doing, than to live a little while in this World in pleaſures, and feeding thy Luſts, in neglecting the welfare of thy Soul, and refuſing to be juſtified by Jeſus, and in a moment to drop down to Hell, and to cry? O conſider, I ſay conſider betimes, and put not off the Tenders of the Grace of our Lord Jeſus Chriſt, leſt you lift up your Eyes in Hell, and cry for anguiſh of Spirit.

And

And he cryed, and said, Father Abraham, *have mercy upon me, and send* Lazarus, *&c.*

These words do not onely hold forth the lamentable Condition of the Damned, and their lamentable howling and crying out under their anguish of spirit, but also they do signify to us (as I said before) their too late repentance; and also that they would very willingly, if they might, be set at liberty from that everlasting misery, that by their sins they have plunged themselves into. I say, these words do hold forth a desire that the Damned have, to be delivered from those Torments that they now are in: *O Father* Abraham, saith he, *have mercy upon me, and send* Lazarus, *that he may dip the tip of his finger in water, and cool my Tongue, for I am tormented in this flame.* These words, *Father Abraham*, may have some difficulty in them. It is possible, that some may think them to be meant of *Abraham*; and those, or him that crieth out here, to be the Jews. Or it may be some may understand it to be GOD, or Jesus Christ his Son, which I rather suppose it may be, that is here cried out unto, because you find the same Cry to him as it were uttered by the ungodly in other places of the Scripture; as in *Luke* 13. 25, 26. *Then shall they say, Lord, Lord, we have eat and drunk in thy presence, and thou hast taught in our streets.* Nay more, *In thy Name have we cast out Devils, and in thy Name done many wonderful works.* This was just at their rejection. And again in *Mat.* 25. 11. They cry again to him, even to Jesus, *Lord,*

Lord,

Lord, open to us. And he there again gives them a Repulse, as also in this Parable. But however, or whosoever *Abraham* is, yet these Truths may be observed from the words.

1. That the Damned when in an irrecoverable estate, will seek for, or desire deliverance from the Wrath that they are and shall be in for Eternity. Surely, in the Floud of great Waters they shall not come nigh unto him.

2. That they will pray (if I may so call it) earnestly for deliverance from their miserable estate. These two things are clear from the words. For mark, He not only said, *Father* Abraham, *have mercy upon me*; But he cryed, and said, *Father* Abraham *have mercy on me.* From whence, take a third observation, and that is; There is a time coming, wherein though men shall both cry and pray, yet they are like to have no mercy at the Hands of God; for so was this man served, as I shall further shew by and by when I come to it.

Some People are so deluded by the Devil, as to think that God is so merciful, as to own or regard any thing for Prayer; They think any thing will go for currant and good satisfaction, while they are here in this World, through ignorance of the true nature of the Mercy of GOD, and the knowledg in what way God is satisfied for Sinners. Now I say, through ignorance they think, that if they do but mutter over some form of Prayers, though they know not what they say, nor

what

what they requeſt, yet God is ſatisfied, yea, very well ſatisfied with their doings; when alas! there is nothing leſs. O Friends, I beſeech you to look about you, and ſeek in good earneſt for the Spirit of Chriſt ſo to help you now, to ſtrive and pray, and to inable you to lay hold on Chriſt, that your Souls may be ſaved, leſt the time come, that though you cry and pray, and wiſh alſo that you had laid hold on the Lord Jeſus, yet you muſt and ſhall be damned.

Then again, you may ſee that though God be willing to ſave ſinners at ſome time, yet this time doth not always laſt. No, he that can find in his heart to turn his back upon Jeſus Chriſt now, ſhall have the back turned upon him hereafter, when he may cry and pray for mercy, and yet go without it. God will have a time to meet with them, that now do not ſeek after him: They ſhall have a time, yea, time enough hereafter to repent their Folly, and to befool themſelves, for turning their backs upon the Lord Jeſus Chriſt. *I will laugh at their Calamities*, ſaith he, *and mock when their fear cometh*, Prov. 1. 26, 27.

Again, this ſhould admoniſh us to take time while it is proffered, leſt we repent us of our unbelief and rebellion, when we are deprived of it. Ah Friends! Time is precious, an hours time to hear a Sermon is precious: I have ſometimes thought thus with my ſelf, *Set the caſe the Lord ſhould ſend two or three of his Servants, the Miniſters*

of

of the Gospel, to Hell among the Damned with this Commission; Go ye to Hell, and Preach my Grace to those that are there: let your Sermon be an hour long, and hold forth the Merits of my Sons Birth, Righteousness, Death, Resurrection, Ascension, and Intercession, with all my Love in him, and proffer it to them; telling them, that now once more, and but once, do I proffer the means of Reconciliation to them. They who are now roaring, being past hope, would then leap at the least proffer of Mercy: Oh they that could spend whole Dayes, Weeks, nay Years, in rejecting the Son of God, would now be glad of one Tender of that Mercy. *Father*, saith he, *have mercy on me.*

Again, from these words you may observe, that Mercy would be welcome, when Souls are under Judgment: Now this Soul is in the Fire, now he is under the Wrath of God, now he is in Hell, there to be tormented; now he is with the Devils and Damned Spirits, now he feels the Vengeance of God: Now, oh now, *have Mercy on me.* Here you may see, that Mercy is prized by them that are in Hell, they would be glad if they could have it. *Father have Mercy on me; For my poor Souls sake, send me a little Mercy.*

And send Lazarus, *that he may dip the tip of his finger in water, and cool my Tongue.*

These words do not only hold forth, that the ungodly have a desire of Mercy, but what those Mercies are that these poor Creatures would be glad of.

As

As first, To have the company of a *Lazarus*, granted to them, *Father* Abraham, *have mercy upon me, and send* Lazarus. Now *Lazarus* was he that was beloved of God, and also he that was hated of them. Therefore,

2. Observe, That those Saints that the World in their Life-time could not indure, now they are departed, they would be glad to have society with them. O now send *Lazarus*; though the time was when I cared not for him, yet now let me have some Society with him.

Though the world disregard the society of Gods Children now, yet there is a time coming in which they would be glad to have the least company with them. Nay, do but observe, those of the Saints that are now most rejected by them, even from them shall they be glad of comfort, if it might be. *Send Lrzarus*; he that I slighted more than my Dogs, he that I could not endure should come into my House, but must lye at my Gate, send him: Now *Lazarus* shall be welcom to me, now do I desire some comfort from him; but he shall go without it.

From whence again observe; That there is a time coming, O ye surly dogged persecutors of the Saints, that they shall slight you as much as ever you slighted them. You have given them many an hard word, told many a lie of them, given them many a blow: And now in your greatest need and extremity they shall not pity you. The

Righte-

Righteous shall rather rejoyce when he seeth th Vengeance of God upon thee, *Psal.* 58. 10.

Again, *Send Lazarus.* From whence observe *That any of the Saints shall then be owned by you be Saints.* Now ye look upon them to be of th Sect with *Hymeneus* and *Philetus*, but then yo shall see them to be the *Lazarus's* of God, ever Gods dear Children. Though now the Saints o the Lord will not be owned by you, because the are beggerly, poor, low, contemptible among you yet the day is coming that you shall own them desire their company, and wish for the least cour tesie from them.

Send Lazarus *that he may dip the tip of his finger in water, and cool my tongue, for I am tormented i this Flame.*

Thus shall the souls that abide in their sins, cry out in the bitterness of their Spirits, with wonder ful anguish and torment of Conscience, withou intermission; *that he may dip the tip of his finge in water and cool my tongue.* That he, namely th man who before I scorned should eate with th dogs of my flock; that before I slighted and ha no regard of, that I shut out of door; send him *that he may dip the tip of his finger in water and co my tongue.*

Now these words, *that he may dip the tip of hi finger in water, &c.* do hold forth the least friend ship, or favour; As if he should have said, Now I would be glad of the least mercy, now I would be

be glad of the leaſt comfort, though it be but one drop of cold water on the tip of his finger. One would have thought that this had been a ſmall requeſt, a ſmall courteſie, one drop of water, what is that? Take a pail full of it, if that will do thee any good. But mark, he is not permitted to have ſo much as one drop, not ſo much as a man may hold upon the tip of his finger; This ſignifies, That they that fall ſhort of Chriſt, ſhall be tormented even as long as eternity laſteth, and ſhall not have ſo much as the leaſt eaſe, no not ſo long as while a man may turn himſelf round, not ſo much leave as to ſwallow his ſpittle, *not a drop of cold water.*

O that theſe things did take place in your hearts, how would it make you to ſeek after reſt for your ſouls before it be too late, before the Sun of the Goſpel be ſet upon you.

Conſider, I ſay, the miſery of the ungodly that they ſhall be in, and avoid their vices by cloſing in with the tenders of mercy; leſt you partake of the ſame portion with them, and cry out in the bitterneſs of your ſouls, *One drop of cool water and cool my tongue.*

For I am tormented in this Flame.

Indeed the reaſon why the poor world do not earneſtly deſire for mercy is, partly becauſe they do not ſo ſeriouſly conſider the torment that they muſt certainly fall into if they die out of Chriſt.

For let me tell you, did but poor ſouls indeed conſider that wrath that doth by right fall to their ſhares becauſe of their ſins againſt God, they would make more haſte to God through Chriſt for mercy than they do; then we ſhould have them ſay, it is good cloſing with Chriſt to day before we fall into ſuch diſtreſs.

But why is it ſaid, *Let him dip the tip of his finger in water and cool my tongue?* Becauſe that as the ſeveral members in the body have their ſhare in ſin, and committing of that, ſo the ſeveral members of the body, ſhall at that time be puniſhed for the ſame. Therefore when Chriſt is admoniſhing his Diſciples, that they ſhould not turn aſide from him, and that they ſhould rather fear and dread the power of their God than any other power; he ſaith, *Fear him therefore, that can caſt both [body] and ſoul into hell*, Luk. 12.4. And again, *Fear him that can deſtroy both ſoul and body in Hell.* Here is not one member only, *but all the body*, the whole body, of which the hands, feet, eyes, ears, and tongue are members. And I am perſwaded, that though this may be judged carnal by ſome now, yet it will appear to be a truth then to the greater miſery of thoſe, who ſhall be forced to undergo that which God in his juſt Judgment ſhall inflict upon them. O then they will cry; one dram of eaſe for my curſing, ſwearing, lying, jearing tongue. Some eaſe for my bragging, braving flattering, threatning, diſſembling tongue: Now

me

men can let their tongues run at random as we uſe to ſay, now they will be apt to ſay, *Our tongues are our own, who ſhall controle them? Pſal.* 12. 4. But then they will be in another mind. Then O that I might have a little eaſe for my deceitful tongue.

Methinks ſometimes to conſider how ſome men do let their tongues run at random, it makes me marvel. Surely they do not think they ſhall be made to give an account for their offending with their tongue. Did they but think they ſhall be made to give an account to him who is ready *to judge the quick and the dead*, ſurely they would be more wary of, and have more regard unto their tongue.

The tongue, ſaith *James*, *is an unruly member, full of deadly poyſon, it ſetteth on fire the whole frame of nature, and is ſet on fire of hell*, Jam. 2. The tongue, how much miſchief will it ſtir up in a very little time? How many blows and wounds doth it cauſe? How many times doth it (as *James* ſaith) curſe man? How oft is the tongue made the conveyer of that helliſh poyſon that is in the heart, both to the diſhonour of God, the hurt of its neighbours, and the utter ruine of its own ſoul? And do you think the Lord will ſit ſtill (as I may ſay) and let thy Tongue run as it liſts, and yet never bring you to an account for the ſame? No, ſay; *The Lord will not alwayes keep ſilence, but will reprove thee, and ſet thy ſins in order before*

thine eyes, O ſinner. Yea, and thy Tongue, together with the reſt of thy members, ſhall be tormented for ſinning. And I ſay, I am very confident, that though this be made light of now, yet the time is coming, when many poor ſouls will rue the day that ever they did ſpeak with a tongue. O, will one ſay that I ſhould ſo diſregard my tongue! O that I, when I ſaid ſo and ſo, had before bitten off my tongue! that I had been born without a tongue! my tongue, my tongue, a little water to cool my tongue, for I am tormented in this flame, even that flame that my tongue, together with the reſt of my members, by ſinning have brought me to. Poor Souls now will let their tongues ſay anything for a little profit, for two pence or three pence gain. But, O what a grief will this be at that day, when they together with their tongue muſt ſmart for that which they by their tongues have done while they were in this World. Then you that love your ſouls, look to your tongues, leſt you bind your ſelves down ſo faſt to hell with the ſins of your tongues, that you will never be able to get looſe again to all eternity. *For by thy words thou ſhalt be condemned*, if thou have not a care of thy tongue. *For I ſay unto you, that for every idle word that men ſhall ſpeak, he ſhall give an account thereof in the day of Judgment*, Matth. 12. 36.

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Verſe 25. *But Abraham ſaid, Son, remember hat thou in thy life-time hadſt thy good things, and ikewiſe Lazarus evil things, now he is comforted, nd thou art tormented.*

THeſe words are the anſwer to the requeſt of the damned. The Verſe before (as I told you) is a diſcovery of the deſires they have after hey depart this world. Here is the anſwer, *Son, Remember*, &c.

The anſwer ſignifies thus much, That inſtead of aving any relief or eaſe, they are hereby the more ormented, and that by freſh recollections, or by ringing afreſh their former ill-ſpent life, while n the world, into their remembrance: *Son, Remember*, thou hadſt good things in thy life-time; s much as if he had ſaid, Thou art now ſenſible what it is to loſe thy Soul, thou art now ſenſible what it is to put off repentance; thou art now ſenible that thou haſt befooled thy ſelf in that thou idſt ſpend that time in ſeeking after outward, momentary, earthly things, which thou ſhouldeſt ave ſpent in ſeeking to make Jeſus Chriſt ſure to hy Soul; and now through thy anguiſh of Spiit, in the pains of Hell thou wouldſt enjoy that hich in former time thou didſt make light of; but las, thou art here beguiled and altogether diſappointed, thy crying will now avail thee nothing

at all, *This is not the acceptable time*, 2 *Cor.* 6. 2. This is not a time to answer the desires of damned Reprobates; If thou hadst cryed out in good earnest while grace was offered, much might have been, but then thou wert careless, and didst turn the forbearance and goodness of God into wantonness: wert thou not told, that these who would not hear the Lord when he did call, should not be heard (if they turned away from him) when they did call, *Prov.* 1. 24. *to* 28. *But contrariwise he would laugh at their calamity, and mock when their fear did come.*

Now therefore instead of expecting the least drop of mercy and favour, call into thy mind how thou didst spend those dayes which God did permit thee to live; I say, remember, that in thy life-time thou didst behave thy self rebelliously against the Lord, in that thou wert careless of his Word and Ordinances, yea, and of the welfare of thine own Soul also: therefore, now I say, instead of expecting or hoping for any relief, thou must be forced to call to remembrance thy filthy ways, and feed upon them to thine everlasting astonishment and confusion.

From these words therefore which say, *Remember that thou in thy life-time hadst thy good things*. There are these things to be taken notice of.

1. They that by putting off repentance and living in their sins, lose their Souls, shall instead of having the least measure of comfort, when they com-

come into Hell, have their ill-spent life always very fresh in their remembrance. While they live here, they can sin and forget it, but when they depart, they shall have it before them, they shall have a remembrance, or their memory notably enlightned, and a clearer and a continual sight of all their wicked practices, that they wrought and did while they were in the World. *Son, remember,* saith he, then you will be made to remember. 1. How you were born in Sin, and brought up in the same.

2. Remember how thou hadst many a time the Gospel preached to thee for taking away of the same, by him whom the Gospel doth hold forth.

3. Remember that out of love to thy sins and lusts, thou didst turn thy back on the tenders of the same Gospel of good tidings and peace.

4. Remember that the reason why thou didst lose thy Soul was, because thou dist not close in with free-grace, and the tenders of a loving and freehearted Jesus Christ.

5. Remember how near thou wast to turning at such and such a time, only thou wast willing to give way to thy lusts when they wrought, to drunkards when they called, to pleasures when they proferred themselves, to the cares and incumbrances of the world, which like so many thorns did choak that or those convictions that were set on thy heart.

6. Remember how willing thou wast to satisfie thy self with an Hypocrites hope, and with a noti-

on of the things of God without the real power and life of the same.

7. Remember how thou, when thou wert admonished to turn, didst put off turning and repenting till another time.

8. Remember how thou didst dissemble at such a time, lye at such a time, cheat thy neighbour at such a time, mock, flout, scoff, taunt, hate, persecute the people of God at such a time, in such a place, among such company.

9. Remember that while others were met together in the fear of the Lord to seek him, thou wast met with a company of vain companions to sin against him; while the Saints were a praying, thou wert a cursing; while they were speaking good of the Name of God, thou wert speaking evil of the Saints of God. O then thou shalt have a *scalding-hot remembrance* of all thy sinful thoughts words, and actions, from the very first to the last of them that ever thou didst commit in all thy lifetime: Then thou wilt find that Scipture to be a truth, (*Deut.* 28. 65, 66, 67.) *The Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind. And thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have none assurance of thy life. In the morning thou shalt say, would to God it were morning; for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.* Nay

thou

thou wilt find worse things to thy woe than this Scripture doth manifest. For indeed there is no tongue able to express the horrour, terrour, torment, and eternal misery, that those poor souls shall undergo, without the least mitigation of ease, and a very great part of it shall come from that quick, full, and continual remembrance of their sins that they shall have. And therefore there is much weight in these word, *Son, remember that thou in thy life-time hadst thy good things.*

From these words you see this is to be observed, that the ungodly shall remember, or have in remembrance the mispending their lives, *Remember that in thy life-time thou hadst thy good things.* You may take these words *good things*, either simply for the things of this world, which in themselves are called, and may be called *good things*, or else with these words, namely, (the things *of this life*) all the pleasures, delights, profits, and vanities, which the ignorant people of the world do count their good things, and do very much cheat themselves therewith. *Soul, soul, eat, drink, and be merry, for thou hast much goods laid up for many years, Luke* 12 20. Now I say, God according to his glorious power and Wisdom, will make poor Creatures have alwayes in their minds a fresh and clear remembrance of their ill-spent life; he will say unto them, *Remember, remember, that in thy life-time, it was thus and thus with thee, and in thy life-time thy carriage was so and so.*

If

If Sinners might have their choice, they would not have their sins and transgressions so much in remembrance; as is evident by their carriage here in this World; for they will not endure to entertain a serious thought of their filthy life, they *put far away the evil day*, *Amos* 6. 3. *Ezek.* 12.27. but will labour by all means to put the thought of it out of their mind: but there they shall be made to remember to purpose, and to think continually of their ungodly deeds. And therefore it is said, that when our Lord Jesus Christ comes to Judgment; it will be to *convince the ungodly world of their wicked and ungodly deeds*; Mark. *To convince them*, *Jude* 14, 15. They will not not willingly take notice of them now. But then they shall hereafter in spight of their teeth. And also between this and then, these that dye out of Christ shall be made to see, acknowledg, and confess, do what they can, when they lift up their eies in Hell, and remember their Trangressions. God will be a *swift witness against them*, *Mal.* 3.5. and will say, *Remember what thou didst in thy life-time, how thou didst live in thy life-time.* Ha Friend! *If thou dost not in these days of light remember the days of darkness*, *Eccles.* 11.8. (the days of Death, Hell, and Judgment) thou shalt be made in the days of Darkness, Death, Hell, and at the Judgment too, to *remember* the days of the Gospel and how thou didst disregard them too, to thy own destruction, and everlasting misery. This is intima-

intimated in that 25. of *Matthew*.

Remember that in thy life-time thou hadst thy good things.]

The great God, in ſtead of giving the ungodly any eaſe, will even aggravate their Torments, firſt, by ſlighting their perplexities, and by telling of them what they muſt be thinking of: *Remember*, ſaith he, *O ye loſt Souls, that you had your joy in your life-time, your peace in your life-time, your comforts, delights, eaſe, wealth, health, your Heaven, your Happineſs, and your Portion in your life-time.*

O miſerable ſtate! Thou wilt then be in a ſad condition indeed, when thou ſhalt ſee that thou haſt had thy good things, thy beſt things, thy pleaſant things; for that is clearly ſignified by theſe words, *Remember that thou in thy life-time hadſt the good things, or all the good things thou art like to have.* From whence take notice of another truth, (though it be a dreadful one) which is this; There are many poor Creatures, who have all their good, ſweet, and comfortable things in this Life, or while they are alive in this World: *Remember*, ſaith he, *that in thy life-time thou hadſt thy good things*, Pſal. 17. 14.

The Wicked's good Things will ſhortly have an end; They will laſt no longer with them than this Life, or their Life-time. That Scripture was not written in vain, *It is like the crackling of thorns under a Pot*, makes a little blaze for a ſudden, a little heat for a while; but come and conſider them by

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and by; and instead of a comfortable heat, you will find nothing but a few dead Ashes; and instead of a flaming fire, nothing but a smell of smoke.

There is a time coming, that the ungodly would be glad of a better portion, when they shall see the vanity of this; *that is*, when they shall see what a poor thing it is, for a man to have his portion in this World. 'Tis true, while they are here on this side Hell, they think there is nothing to be compared with Riches, Honours, and Pleasures in this World; which makes them cry out, *Who will shew us any good*, Psal. 4. 6. that is comparable to the pleasures, profits, and glory of this World. But then they will see there is another thing that is better, and of more value than Ten Thousand Worlds. And seriously Friends will it not grieve you, trouble, perplex, and torment you, when you shall see that you lost Heaven for a little pleasure and profit in your Life-time; certainly, it will grieve you and perplex you exceedingly to see what a blessed Heaven you left for a Dunghill World. Oh! that you did but believe this, that you did but consider this, and say within yourselves, *What, shall I be contented with my portion in this World? What, shall I lose Heaven for this World?* I say, consider it while you have Day-light, and Gospel-light, while the Son of God doth hold out Terms of Reconciliation to you, lest you be made to hear such a voice as this is: *Son, remember, that in thy life-time thou hadst thy good*

ood things: Thy comforts, thy joys, thy ease, thy eace, and all the Heaven thou art like to have: O poor Heaven! O short pleasures! what a piti- ul thing it is to be left in such a case! Soul consi- er, is it not miserable to lose Heaven for 20, 30, r 40 Years sinning against God? When thy Life s done, thy Heaven is also done; when *Death* omes to separate thy Soul and Body, in that day lso thou must have thy Heaven and Happiness eparated from Thee, and Thou from That. Consi- er these Things betimes, lest Thou have thy por- ion in thy Life-time, *For if in this life only we have ur portion, we are of all people the most miserable*, Cor, 15. 19, Again consider that when other nen (the Saints) are to receive their good things, hen thou hast had thine: When others are to en- er into joy, then thou art to leave and depart rom thy joy: When others are to go to God, thou nust go to the Devil. Oh miserable! thou hadst bet- er thou hadst never been born, than to be an Heir f such a portion; Therefore, I say, have a care it be ot thy condition.

Remember that thou hadst thy good things, and Lazarus *evil things.*

These words do not onely hold forth the mise- y of the Wicked in this Life, but also great con- olation to the Saints; where he saith, *And* Laza- us *evil things*; That is *Lazarus* had his Evil Things in his Life-time, or when he was in the World.

From

From whence observe,

1. That the Life of the Saints, so long as they are in this World, is attended with many Evils or Afflictions; which may be discovered to be of divers Natures, as saith the Scripture. *Many are the troubles of the Righteous, but the Lord delivereth him out of them all.*

2. Take notice, that the Afflictions or Evils that accompany the Saints, may continue with them their Life-time, so long as they live in this Vale of Tears; Yea, and they may be *divers*, that is, of several sorts; some *outward*, some *inward*, and that as long as they shall continue here below, as hath been the Experience of all Saints in all Ages; and this might be proved at large, but I only hint in these Things, that I altogether might enlarge much upon them.

3. The Evils that do accompany the Saints will continue with them no longer than their Life-time: and here indeed lies the comfort of Believers, the *Lazarus*'s, the Saints, they must have all their bitter Cup wrung out to them in their Life-time: Here must be all their Trouble, here must be all their Grief. *Behold* saith Christ *the World shall rejoice, but you shall lament, but your mourning shall*, mark, *it shall be turned into joy*, Joh. 16. 2. You shall lament, you shall be sorrowful, you shall weep in your Life-time, but your sorrow shall be turned into joy, and your joy no man (let him be

what he will, no man) shall take away from you. Now if you think, when I say the Saints have all their Evil Things in their Life-time, that, I mean, they have nothing else but Trouble in this their Life-time, this is your mistake: For let me tell you, That though the Saints have all their Evil Things in their Life-time, yet even in their Life-time they have also *joy unspeakable and full of glo-ry, while they look not at the things that are seen, but at the things which are not seen.* The joy that the Saints have sometimes in their hearts, by a believing consideration of the good Things to come when this Life is ended, doth fill them fuller of joy, than all the Crosses, Troubles, Temptations, and Evils, that accompany them in this Life, can fill them with grief, 2 *Cor.* 4.

But some Saint may say, *My troubles are such as are ready to overcome me.* *Answ.* Yet be of good comfort, they shall laste no longer than thy *Life-time.*

But my Trouble is, I am perplexed with an heart full of corruption and sin, so that I am much hinder-ed in walking with God.

Answ. 'Tis like so, but thou shalt have these troubles no longer than thy Life-time. 'But I have a cross Husband, and that's a great grief to me.

Well but thou shalt be troubled with him no longer than thy Life-time, and therefore be not

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dismaid, be not not discomforted, thou shalt have Trouble longer than this Life-time.

Art thou troubled with cross Children, cr Relations, cross Neighbours? They shall trou thee no longer than this Life-time.

Art thou troubled with a cunning Devil, wi unbelief; yea, let it be what it will, thou shalt ta take thy farewel of them all (if thou be a Beli ver) after thy Life-time is ended. O excellent Then God shall wipe away all Tears from you Eyes; There shall be no more Death, nor Sorrow nor crying, nor any more pain; for the form Things are passed away.

But now on the contrary, if thou be not a righ and found Believer; Then though thou should live a Thousand Years in this World, and me with sore Afflictions every day; Yet these Affl ctions, be they never so great and grievous, th are nothing to that Torment that will come upo thee, both in Soul and in Body, after this Life ended.

I say, be what thou wilt if thou be found in u belief, or under the first Covenant, thou art sure t smart for it at the time when thou dost depa this World: but the Thing to be lamented i For all this is so sad a condition to be fallen into yet poor Souls are for the most part sensless of it yea, so sensless (at some times) as though there wa no such misery to come hereafter. Because th Lord doth not immediately strike with his Sword

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ut doth bear long with his Creature, waiting that might be gracious: *Therefore, I say, the Hearts f some of the Sons of Men, are wholly set upon it to mischief,* Eccles. 8. 11. And that forbearance nd goodness of God, that one would think hould lead them to Repentance; the Devil harening of them by their continuing in Sin, and by linding their Eyes, as to the end of God's forearance toward them, they are led away with a ery hardened and senssless heart, even until they rop into Eternal Destruction.

But poor hearts, they must have a time in which ney must be made sensible of their former Behaviurs, when the just Judgments of the Lord shall ame about their Ears, insomuch that they shall be ade to cry out again with anguish, *I am grievously rmented in this flame.*

But now he is comforted, and thou art tormented.

As if he should say, Now hath God recompenced oth *Lazarus* and you, according to what you ught after, while you were in this World: As or your part, you did neglect the precious Mercy and Goodness of God; you did turn your Back n the Son of God, that came into the World o save sinners: You made a mock of preaching he Gospel; You was admonished over and over, o close in with the loving kindness of the Lord in is Son Jesus Christ. The Lord let you live, 20, 0, 40, 50, 60, years; all which time, you instead

of spending it, to *make your Calling and Election sure*, Job 21. 29, 30. did spend it in making o Eternal Damnation sure to thy Soul. And al *Lazarus*, he in his Life-time did make it his bu sines to accept of my Grace and Salvation in th Lord Jesus Christ. When thou wast in the Ale house, he frequented the Word preached; whe thou wert jearing at goodnes, *he was sighing fo the sins of the times*, Eccles. 9.4. While thou we swearing, he was praying: In a word, while tho wert making sure of Eternal Ruine, he, by Fai in the Blood of the Lord Jesus Christ, was makin sure of Eternal Salvation. Therefore, *Now he comforted, and thou art tormented.*

Here then you may see, that as the Righteo shall not be alwayes void of comfort and bless nes; so neither shall the ungodly go always wit out their punishment. As sure as God is in He ven, it will be thus: They must have their seve portions. And therefore, you that are the Saints the Lord follow on, be not dismayed, *Forasmu as you know that your labour is not in vain in t Lord*, 1 Cor. 15. last verse. Your portion is Et nal Glory. And you that are so loath now to cl in with Jesus Christ, and to leave your sins, to f low him, Your *day is coming*, Psal. 37. 13. in wh you shall know, that your *sweet morsels of sin, t you do so easily take down*, Job 20. 12, 13, 14. and scarce troubles you, will have a time so to wo within you to your Eternal Ruine, that you w

be in a worse condition, than if you had ten thousand Devils tormenting of you: Nay, you had better have been plucked Limb from Limb a thousand times (if it could be) than to be partakers of this Torment, that will assuredly, without Mercy, lie upon you.

Vers. 26. *And besides all this, between us and you, there is a great Gulf fixed, so that they which would go from hence to you cannot, neither can they come to us, that would come from thence.*

THese words are still part of that Answer, that the Souls in *Hell* shall have for all their Sobbings, Sighings, grievous Cries, Tears and Desires, that they have, to be released out of those intolerable pains they feel, and are perplexed with. And O, methinks the words at the first view, if rightly considered, are enough to make any hard-hearted sinner in the World to fall down dead. The verse I last spake to was, and is a very terrible one; and aggravates the Torments of poor sinners wonderfully. Where he saith, *Remember, that thou in thy life-time hadst thy good things*, and Lazarus *his Evil things*, &c. I say, these words are very terrible to those poor Souls that die out of Christ. But these latter words do much more hold out their sorrow. They were spoken, as to the present condition then upon the sinner: These do not only back the former, but do yet further aggravate their misery;

holding forth that which will be more intolerable. The former Verse is enough to smite any Sinner into a swound, but this to make him fall down dead. Where he saith, *And besides all this*: There is still something to aggravate thy misery yet far more abundantly; I shall briefly speak to the words, as they have relation to the Terrour spoken of in the verses before. As if he had said, Thou thinkest thy present state unsupportable, it makes thee sob and sigh, it makes thee to rue the time that ever thou wert born: Now thou findest the want of Mercy; now thou wouldst leap at the least dram of it; now thou feelest what it is to slight the Tenders of the Grace of God; now it makes thee to sob, sigh, and roar exceedingly, for the anguish that thou art in. *But besides all this*, I have other Things to tell thee of, that will break thine heart indeed. Thou art now deprived of a Being in the World. Thou art deprived of hearing the Gospel, the Devil hath been too hard for thee, and hath made thee miss of Heaven: thou art now in *Hell* among an innumerable Company of Devils, and all thy sins beset thee round; thou art all over wrapped in flames, and canst not have one drop of water to give thee any ease; Thou cryest in vain, for nothing will be granted; Thou seest the Saints in Heaven, which is no small trouble to thy Damned Soul; Thou seest, that neither God nor Christ takes any care to ease thee, or to speak any comfort unto thee. *But besides all this*, There thou art

and there thou art like to lie, never think of any ease, never look for any comfort; Repentance now will do thee no good, the Time is past, and can never be called again; look what thou hast now, thou must have for ever.

'Tis true, I spake enough before to break thine heart asunder, *But besides all this*, there lye and swim in flame for ever: these words, *Besides all this*, are terrible words indeed. I will give you the scope of them in a similitude. Set case you should take a man, and tye him to a stake, and with red hot pincers, pinch off his flesh by little pieces for two or three years together, and at last, when the poor man cryes out for ease and help, the tormenters answer, Nay, *But besides all this*, you must be handled worse.

We will serve you thus these 20. years together, and after that we will fill your mangled body full of scalding lead, or run you through with a red hot spit, would not this be lamentable? yet this is but a *flea-biteing* to the sorrows of these that go to Hell; for if a man were served so, there would ere it were long be an end of him. But he that goes to Hell shall suffer ten thousand times worse torments than these, and yet shall never be quite dead under them. There they shall be ever whining, pining, weeping, mourning, ever tormented without ease, and yet never dissolved into nothing; if the biggest Devil in Hell might pull thee all to pieces, and rend thee small as dust, and dissolve

thee into nothing, thou wouldst count this a mercy. But here thou mayest lye and fry, scorch, and broil, and burn for ever: For ever, that is a long while, and yet it must be so long. *Depart from me,* saith Christ, *into everlasting Fire,* into the Fire that burns for ever, *prepared for the Devils and his Angels,* Mat. 25. 41. Oh, thou that wert loath to foul thy foot if it were but dirty, or did but rain; thou that wert loath to come out of the Chimney corner if the wind did but blow a little cold; and wert loth to go half a mile, yea, half a furlong to hear the word of God, if it were but a little dark; thou that wert loth to leave a few vain companions to edifie thy Soul; thou shalt have Fire enough, thou shalt have night enough, and evil company enough, thy belly-full if thou miss of Jesus Christ; and *besides all this,* thou shalt have them for ever and for ever.

O thou that dost spend whole nights in carding and dicing, in rioting and wantonness, thou that counteſt it a brave thing to swear as fast as the bravest, to spend with the greatest spend-thrift in the Countrey; thou that lovest to sin in a corner when no body sees thee! O thou that for by-ends dost carry on an Hypocrites profession, because thou wouldest be counted some body among the Children of God, but art an enemy to the things of Christ in thine heart; thou that dost satisfy thy self either with sins, or a bare profession of Godliness; thy soul will fall into extream torment, and anguish

nguish, so soon as ever thou dost depart this world, nd there thou shalt be weeping and gnashing thy eeth, *Matth.* 8. 11, 12. *And besides all this,* ou art like never to have any ease or remedy, ever look for any deliverance, thou shalt dye in y sins, and be tormented as many years as there e Stars in the Firmament, or Sands on the Sea-hore; *and besides all this,* thou must abide it for ver.

And besides all this, Between us and you there is a reat gulf fixed, so that they which would pass from ence to you cannot, neither can they come to us that ould come from thence. There is a great gulf fixed.] ou will say, what is that? *Answ.* it is a nice uestion, therefore, first seek thou, rather to enter n at the straight gate, than curiously to enquire hat this gulf is.

But 2dly. If thou wouldest needs know, if thou o fall short of Heaven, thou wilt find it this, name-y, *The everlasting Decree of God*; that is, There s a Decree gone forth from God, That those who all short of Heaven in this world, God is resolved hey shall never enjoy it in the World to come. nd thou wilt find this Gulf so deep, that thou halt never be able to wade through it as long as ternity lasts. As Christ saith, *Agree with thine dversary quickly, while thou art in the way with im, lest he hail thee to the Judg, and the Judg de-iver thee to the Officer, and then be cast into Prison: tell thee, thou shalt in no wise come out thence* (there

is the Gulf) *the Decree; thou shalt not depart thence till thou hast paid the uttermost Farthing*, or very *last Mite*, Luke 12. 58,59. These words therefore *there is a great Gulf fixed*, I do understand to be the everlasting Decree of God: God hath Decreed That those who go to Heaven shall never go from thence again into a worse place; and also those that go to Hell, and would come out, they shall not come out thence again. And Friend, this is such a *Gulf* so fixed by him that cannot lye, that thou wilt find it so which way soever thou goest whether it be to Heaven or Hell. Here therefore thou seest how secure God will make those who dye in the Faith; God will keep them in Heaven but those that dye in their sins, God will throw them to Hell, and keep them there; so that those that would go from Heaven to Hell, cannot, neither can they come from Hell, that would go to Heaven. Mark, he doth not say, they would not for Oh how fain would these who have lost their Souls for a lust, for two pence, for a jug of Ale for a Strumpet, for this World; come out of this hot scalding fiery Furnace of Gods eternal Vengeance, if they might; but here is their misery they that would come from you to us, that is, from Hell to Heaven, cannot. They must not, they shall not; they cannot, God hath Decreed it, and is resolved the contrary; here therefore lyes the misery, not so much that they are in Hell, but there they must lye for ever and ever. Therefore

if thy heart would at any time tempt thee to ſin againſt God, cry out, no, for then I muſt go to Hell, and lye there for ever. If the Drunkards, Swearers, Lyars, and Hypocrites did but take this Doctrine ſoundly down, it would make them tremble when they think of ſinning. But poor Souls, *Now they will make a mock of ſin*, Prov. 14.9. and play with it as a Child doth play with a rattle; but the time is coming, that theſe rattles that now they play with, will make ſuch a noiſe in their Ears and Conſciences, that they ſhall find, that if all the Devils in Hell were yelling at their heels, the noiſe would not be comparable to it. *Numb*, 32. 23. Friend, *Thy ſins as ſo many Bloodhounds, will firſt hunt thee out, and then take thee, and bind thee, and hold thee down for ever*, Prov. 5. 22. They will gripe thee and gnaw thee as if thou hadſt a neſt of poiſonous Serpents in thy Bowels, *Job*. 20. 14. and this will not be for a time, but as I have ſaid, for ever, for ever, for ever.

Verſe 27. *Then he ſaid, I pray thee therefore Father, that thou wouldſt ſend him to my Fathers Houſe.*

THE Verſes before, I told you, were ſpoken partly to hold forth a deſire that the damned have to be freed of their endleſs miſery. Now this Verſe ſtill holds forth the Cries of thoſe poor ſouls very vehement, they would very fain have ſomething

thing granted to them, but it will not be; as will more clearly appear afterward.

Then he said I pray thee therefore Father, &c.] As if he should say, Seeing I have brought my self into such a miserable condition, that God will not regard me, that my exceeding loud and bitter cryes will not be heard for my self; seeing I must not be admitted to have so much as one drop of cold water, nor the least help for the poorest Saint.

And seeing, *besides all this*, here my soul must lie to all Eternity broyling and frying; Seeing I must, whether I will or no, undergo the hand of Eternal Vengeance, and the rebukes of devouring Fire; seeing my state is such, that I would not with a Dog in my condition, *Send him to my Fathers House*. It is worthy to be taken notice of, (again) who it is he desired should be sent, namely *Lazarus*. O Friend, see here how the stout Hearts and Stomachs of poor Creatures will be humbled, (as I said before) they will be so brought down, that those things that they disdained and made light of in this World, they would be glad of in the Life to come: He who by this man was so slighted, as that he thought it a dishonour that he should eat with the Dogs of his flock: What, shall I regard *Lazarus*? Scrubbed, beggarly *Lazarus*? What, shall I so far dishonour my fair sumptuous and gay House, with such a scabbed creep-hedge as he? No, I scorn he should be entertained under

under my roof. Thus in his life-time, while he was in his bravery: but now he is come into another World, now he is parted from his pleasures, now he sees his fine House, his dainty Dishes, his rich neighbours and companions and he are parted asunder, now he finds in stead of Pleasures, Torments; instead of Joy, Heaviness; instead of Heaven, Hell; instead of the pleasures of sin, the horrour and guilt of sin: O now *send Lazarus!*

Lazarus it may be, might have done him some good, if he might have been entertained in time past; and might have perswaded him at least not to have gone on so grievously wicked, but he slights him, he will not regard him, he is resolved to disown him, though he lose his Soul for so doing. But now *send Lazarus*, if not to me, yet *to my Fathers House*, and let him tell them from me, That if they run on in sin, as I have done, they must and shall receive the same wages that I have received.

Take notice of this, you that are despisers of the least of the *Lazarus*'s of our Lord Jesus Christ: it may be now you are loath to receive these little ones of his, because they are not Gentlemen, because they cannot with *Pontius Pilate* speak *Hebrew*, *Greek* and *Latine*. Nay, they must not, shall not speak to them, to admonish them, and all because of this.

Though now the Gospel of the Lord Jesus Christ may be preached to them freely, and for nothing; nay,

nay, they are now desired to hear and receive it. Though now they will not own, regard or imbrace these Christian profers of the glorious Truth of Jesus, because they come out of some of the basest earthen Vessels, 1 *Cor.* 1. 26. yet the time is coming, when they will both sigh and cry, *Send him to my Fathers house.* I say, remember this, ye that *despise the day of small things*, the time is coming, when you would be glad, if you might enjoy from God, from Christ, or his Saints, *one small drop of cold Water*: though now you are unwilling to receive the glorious distilling drops of the Gospel of our Lord Jesus.

Again, see here the lamentable state they are in, that go to Hell from their Fathers, Mothers, Sisters, Brothers, *&c.* While they are in this World, Men delight to set their Children ill examples; and also Children love to follow the wicked steps of their ungodly Parents, but when they depart this life, and drop down into Hell, and find themselves in irrecoverable misery, then they cry, *Send some body to my Fathers house, to my Brothers house.* Tell them my state is miserable, tell them I am undone for ever; and tell them also, that if they will be walking in these ungodly steps wherein I left them, they will assuredly fall into this place of torments.

I pray thee send him to my Fathers house.] Ah Friends and Neighbours, it is like you little think

of

of this, that ſome of your Friends and Relations are crying out in Hell, *Lord, ſend ſome body to my Father's Houſe, to preach the Goſpel to them, leſt they alſo come into theſe torments.*

Here, Men while they live, can willingly walk together in the way of ſin, and when they are parted by Death, they that are living, ſeldom or never conſider of the ſad condition, that they that are dead are deſcended into.

But ye ungodly Fathers, how are your ungodly Children, roaring now in Hell? and you ungodly Children, how are your ungodly Parents that lived and died ungodly, now in the pains of Hell alſo; and one Drunkard is ſinging on the Ale-bench, and another roaring under the Wrath of God, ſaying, O that I was with him, how would I rebuke him, and perſwade him by all means, to leave off theſe evil courſes. O that they did but conſider what I now ſuffer for Pride, Covetouſneſs, Drunkenneſs, Lying, Swearing, Stealing, Whoreing, and the like. Oh! did they but feel the thouſandth part thereof, it would make them look about them, and not buy ſin at ſo dear a rate as I have done; even with the loſs of my precious Soul.

Send him to my Father's Houſe.] Not to my Father, but to my *Father's Houſe.* It may be there's ungodly Children, there's ungodly Servants, wallowing in their ungodlineſs, ſend him therefore to my Father's Houſe. It is like, they are ſtill the

ſame

ſame that I left them; I left them wicked, and they are wicked ſtill; I left them ſlighters of the Goſpel, Saints, and wayes of God, and they do it ſtill; ſend him to my Fathers houſe, it is like there is but a little between them and the place where I am; ſend him to day, before to morrow, *leſt they come into the ſame place of torment.* I pray thee that thou wouldſt ſend him.] I beg it on my bended knee, with crying and with tears, in the Agony of my Soul. It may be, they will not conſider, if thou do not ſend him; I left them ſottiſh enough, hardned as well as I, they have the ſame Devil to tempt them, the ſame luſts and world to overcome them, *I pray thee therefore that thou wouldeſt ſend him to my Fathers houſe*; make no delay, leſt they loſe their Souls, leſt they come hither, if they do, they are like never to return again. O! little do they think, how eaſily they may loſe their Souls, they are apt to think their condition to be as good as the beſt, as I once through Ignorance did; But ſend him, ſend him without delay, *leſt they come into this place of torment.* O that *thou* wouldeſt give him commiſſion, do *thou* ſend him thy ſelf; the time was, when I, together with them ſlighted thoſe that were *ſent of God*, though we could not deny but he ſpake the Word of God, and was ſent of him as our Conſciences told us; yet we preferred the calls of men, before the calls of God; for though they had the one, yet becauſe they had not the other in that Antichriſtian way which we thought

thought meet, we could not, would not, either hear him our ſelves, nor yet give conſent that others ſhould. But now a call from God is worth all. Do *(thou) therefore ſend him to my Fathers houſe.*

The time was, when we did not like it, except it might be preached in the Synagogue we thought it a low thing to Preach and Pray together in houſes: we were too high-ſpirited, too ſuperſtitious, the Goſpel would not down with us, unleſs we had it in ſuch a place, by ſuch a man; no, nor then neither effectually: But now, Oh! that I was to live in the World again; and might have that priviledge, to have ſome acquaintance with bleſſed *Lazarus*, ſome familiarity with that holy man; what attendance would I give unto his wholeſom words? how would I affect his Doctrine, and cloſe in with it? how would I ſquare my life thereby? now (therefore) it is better to hear the Goſpel under a hedge, than to ſit rearing in a Tavern: it is better to welcome Gods begging *Lazarus*'s, than the wicked companions of this World. It is better to receive a Saint in the name of a Saint, *a Diſciple in the name of a Diſciple, Luke* 10. 16. than to do as I have done. Oh! it is better to receive a Child of God, that can by experience deliver the things of God, his free Love, his tender Grace, his rich Forbearance; and alſo the miſery of man if without it, than to be *dawbed up with untempered morter.* Ezek. 13. Oh! I may

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curse the day that ever I gave way to the flatteries. and fawning of a company of carnal Clergymen. but this my Repentance is too late; I should have looked about me sooner, if I would have been saved fom this woful place. Therefore send him, not only to the Town I lived in, and unto some of my acquaintance, but to my Fathers house.

In my life-time, I did not care to hear that word that cut me most, and shewed me mine estate aright.

I was vexed to hear my sins mentioned, and laid to my charge; I loved him best that deceived me most, that said, *peace, peace, when there was no such thing*. Jer. 5. 30, 31. But now, Oh that I had been soundly told of it! Oh that it had pierced both mine ears and heart, and had stuck so fast, that nothing could have cured me, saving the Blood of Christ! It is better to be dealt plainly with, than that we should be deceived: they had better see their lost condition in the World, than stay while they be damned, as I have done: therefore send *Lazarus, send him, to my Fathers house*. Let him go and say, I saw your Son, your Brother, in Hell weeping and wailing, and gnashing his teeth: Let him bear them down in it, and tell them plainly, it is so, and that they shall see to their everlasting misery, if they have not a special care, *Send him to my Father's house*.

Verse 28.

Verſe 28. *For I have five Brethren, that he may teſtifie unto them, leſt they alſo come into this place of torment.*

THeſe words are [if I may ſo ſay] a reaſon given by thoſe in Hell, why they are ſo reſtleſs, and do cry ſo loud, it is that their companions might be delivered from thoſe intolerable torments, which they muſt and ſhall undergo, if they fall ſhort of everlaſting Life by Jeſus Chriſt. *Send him to my Fathers houſe, for I have five brethren,* &c. Though while they lived among them in the world, they were not ſo ſenſible of their ruine, yet now they are paſſed out of the world, and do partake of that which before they were warned of, they can I ſay, then cry out, now I find that to be true indeed, which was once and again told, and declared to me, that it would certainly come to paſs.

For I have five brethren] Here you may ſee, that there may be, and are, whole houſhoulds in a damnable ſtate and condition, as our Lord Jeſus doth by this ſignify. *Send him to my Father's Houſe,* for they are all in one ſtate, I left all my brethren in a pitiful caſe. People while they live here, cannot endure to hear that they ſhould be all in a miſerable condition; but when they are under the wrath of God, they ſee it, they know it, and are very ſure of it; for they themſelves, when they were in

the world, lived as they do, but they fell ſhort of Heaven, and therefore if they go on, ſo ſhall they. *Oh therefore ſend him quickly to my Fathers houſe, for all the houſe is in an undone condition, and muſt be damned if they continue ſo.*

The thing obſervable is this, namely, that thoſe that are in hell, do not deſire that their companions ſhould come thither; nay, rather ſaith he, ſend him to my father's houſe, and let him teſtifie to them that are therein, *leſt they alſo come*, &c.

Queſt. But ſome may ſay, what ſhould be the reaſon, that the damned ſhould deſire not to have their companions come into the ſame condition that they are fallen into, but rather, that they might be kept from it, and eſcape that dreadful ſtate?

Anſw. I do believe there is ſcarce ſo much love in any of the damned in hell, as really to deſire the ſalvation of any. But in that there is any deſire in them that are damned, that their friends and relations ſhould not come into that place of torment. It appears to me, to be rather for their own eaſe, than for their neighbours good; for let me tell you, this I do believe, that it will aggravate the grief and horror of them, to ſee their ungodly neighbours in the like deſtruction with them: For where the ungodly do live, and die, and deſcend into the pit together, the one is rather a vexation to the other, than any thing elſe. And it muſt needs be ſo, becauſe there are no ungodly people, that do live ungodly together; but they do learn ill examples one of an-

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ther, as thus. If there live one in the Town that is very expert and cunning for the World, why now the reſt that are of the ſame mind with him, they will labour to imitate and follow his ſteps: this is commonly ſeen.

Again, If there be one given to drunkenneſs, others of the Town through his means, run the more into that ſin with him, and do accuſtom themſelves the more unto it, becauſe of his inticeing them, and alſo by ſetting ſuch an ill example before them. And ſo if their be any addicted to pride, and muſt needs be in all the neweſt faſhions, how do their example provoke others to love and follow the ſame vanity! ſpending that upon their luſts, which ſhould relieve their own and others wants. Alſo if there be any given to jeſting, ſcoffing, lying, whoring, backbiting, junketing, wantonneſs, or any other ſin; they that are moſt expert in theſe things do oft-times intangle others, that peradventure would not have been ſo vile as now they are, had they not had ſuch an example, and hence they are called corrupters, *Iſa.* 1. 4.

Now theſe will by their doings, exceedingly aggravate the condemnation of one another. He that did ſet his Neighbour an *ill example*, and thereby cauſed him to walk in ſin: He will be found one cauſe of his friends deſtruction, inſomuch, that he will have to anſwer for his own ſins, and for a great part of his Neighbours too, which will ſtill add to his deſtruction: as the Scripture in *Ezekiel*, ſhews

eth, where

where speaking of the watchman, that should give the people warning, if he did not, though the man did die in his sins, *yet his blood should be required at the Watchmans hand, Ezek. 33.*

So here let me tell thee, that if thou shouldest be such an one, as by thy conversation and practices, shalt be a trap and a stumbling-block to cause thy neighbour to fall into eternal ruine, though he be damned for his own sin; yet God may, nay he will charge thee, as being guilty of his blood, in that thou didst not content thy self to keep from Heaven thy self, but didst also by thy filthy conversation keep away others, and cause them to fall with thee. O therefore, will not this aggravate thy torment? Yea, if thou shouldst die and go to Hell before thy neighbour or companions, besides the guilt of thine own sins, thou wouldst be so loaden with the fear of the damnation of others to be laid to thy charge, that thou wouldst cry out; *O send one from the dead, to this Companion, and that Companion, with whom I had society in my life-time, for I see my cursed carriage will be one cause of his condemnation, and be fall short of Glory.*

I left him living in foul and heinous offences. But I was one of the first instruments to bring him to them. Oh! I shall be guilty both of my own and his damnation too! O that he might be kept it hence, lest my torment be aggravated by his ing hither.

O where ungodly people do dwell together
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they being a snare and stumbling Block one to another by their practices, they must needs be a Torment one to another, and an aggravation of each others damnation. *O cursed be thy Face, saith one, that ever I set mine Eyes on thee: It was long of thee; I may thank thee: it was thee that did intice me and insnare me: It was your filthy conversation that was a stumbling-block to me: It was your Covetousness, it was your Pride, your haunting the Alehouse, your Gaming and Whoring: It was long of you, that I fell short of life; if you had set me a good Example, as you did set me an ill one, it may be I might have done better than now I do: But I learned of you, I followed your steps, I took counsel of you. O that I had never seen thy Face! O that thou hadst never bin born to do my Soul this wrong as you have done: O saith the other, And I may as much blame you; for do not you remember how at such a time, and at such a time, you drew me out, and drew me away, and asked me if I would go with you, when I was going about other business, about my Calling; but you called me away, you sent for me, you are as much in the fault as I; though I were covetous, you were proud; and if you learned Covetousness of me, I learned Pride and Drunkenness of you: Though I learned you to cheat, you learned me to Whore, to Lye, to Scoff at Goodness. Though I base Wretch did stumble you in some things, yet you did as much stumble me in others. I can blame you as you blame me; and if I have to answer for some of your most filthy actions, you have to answer for some*

of mine. I would you had not come hither, the very looks of you do wound my Soul, by bringing my sins afresh into my mind, the time when, the manner how, the place where, the persons with whom: It was with you, you! grief to my Soul! since I could not shun thy company there, Oh! that I had been without thy company here.

I say therefore, for these that have sinned together, to go to *Hell* together, it will very much perplex and torment them both. Therefore I judge this is one Reason, why they that are in *Hell* do desire, that their Friends, or Companions do not come thither into the same place of Torment that they are in. And therefore, where Christ saith, that these Damned Souls, cry out, *Send to our Companions, that they may be warned and commanded to look to themselves. O send to my five Brethren!* It is because they would not have their own Torments heightned by their Company; and a sense, yea, a continual sense of their sins, which they did cause them to commit, when they were in the World with them. For I do believe, that the very looks of those that have been beguiled by their Fellows, I say, their very looks will be a Torment to them: For thereby will the Remembrance of their own sins be kept (if possible) the fresher on their Consciences, which they committed with them; and also they will wonderfully have the guilt of the others sins upon them in that they were partly the cause of his committing them, being Instruments

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in the Hands of the Devil to draw them in too. And therefore, leſt this come to paſs, *I pray thee ſend him to my Father's houſe.* For if they might not come hither, peradventure my Torment might have ſome mitigation; *that is,* If they might be ſaved, then their ſins, will be pardoned, and not ſo heavily charged on my Soul. But if they do fall into the ſame place where I am, the ſins that I have cauſed them to commit will lie ſo heavy, not only on their Souls, but alſo on mine, that they will ſink me into Eternal Miſery, deeper and deeper. *O therefore ſend him to my Father's houſe, to my five Brethren, and let him teſtify to them, leſt they come into this place of torment.*

Theſe words being thus underſtood: What a condition doth it ſhew them to be in then, that now ſo much delight in being the very Ring-Leaders of their Companions, into ſins of all ſorts whatſoever.

While men live here, if they can be counted the cunningeſt in Cheating, the boldeſt for Lying, the archeſt for Whoring, the ſubtilleſt for Coveting, and getting the World: If they can but cunningly defraud, undermine, croſs, and anger their Neighbours; yea, and hinder them from the means of Grace, the Goſpel of Chriſt; They glory in't, take a pride in't, and think themſelves pretty well at eaſe, and their Minds are ſomewhat quiet, being beguiled with ſin.

But Friend, when thou haſt loſt this life, and

doſt begin to lift up thine Eyes in *Hell*, and ſeeſt what thy ſins have brought thee to; and not only ſo, but that thou by thy filthy ſins didſt cauſe others, (Devil-like) to fall into the ſame condemnation with thee: And that one of the Reaſons of their Damnation was this, that thou didſt lead them to the Commiſſion of thoſe wicked practices of this World, and the Luſts thereof. Then, Oh that ſome body would ſtop them from coming, leſt they alſo come into this place of Torment and be damned as I am: How will it torment me? *Balaam* could not be contented to be damned himſelf, but alſo he muſt by his wickedneſs cauſe others to ſtumble and fall. The Scribes and Phariſees could not be content to keep out of Heaven themſelves, but they muſt labour to keep out others too. Therefore their is the greater Damnation.

The Deceived cannot be content to be deceived himſelf, but he muſt labour to deceive others alſo. The Drunkard cannot be content to go to Hell for his own ſins, but he muſt labour to cauſe others to fall into the ſame Furnace with him. But look to your ſelves, for here will be Damnation upon Damnation, damned for thy own ſins, and damned for thy being a partakers with others in their ſins; and damned for being guilty of the damnation of others. O how will the Drunkard cry, for leading their Neighbours into Drunkeneſs? How will the covetous perſon howl for ſetting his Neighbour, his Friend, his Brother, his Children and Relations, ſo

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wicked an example; by which he hath not only wronged his own soul, but also the souls of others. The Liar, by lying, learned others to lie; The Swearer learned others to swear; The Whoremonger learned others to whore.

Now all these, with others of the like sort, will be guilty, not only of their own Damnation, but also of the Damnation of others. I tell you, that some men have so much been the Authors of the Damnation of others, that I am ready to think, that the Damnation of them will trouble them, as much as their own Damnation. Some men (it is to be feared) at the Day of Judgment, will be found to be the Authors of destroying whole Nations. How many souls do you think *Balaam*, with his Deceit, will have to answer for? How many, *Mahomet*? How many, the *Pharisees, that hired the Souldiers to say the Disciples stole away Jesus*, Mat. 28. 11, 12, 13, 14, 15. And by that means stumbled their Brethren to this day; and was one means of hindring them from believing the Things of God and Jesus Christ; and so the cause of the damnation of their Brethren to this very day.

How many poor Souls hath *Bonner* to answer for think you? and several filthy blind Priests? How many Souls have they been the means of destroying, by their Ignorance and corrupt Doctrine? Preaching, that was no better to their Souls, than Ratsbane to the Body, for filthy Lucres sake. They shall see, that they, many of them, it is to be feared,

ed, will have whole Towns to answer for; whole Cities to answer for. Ah Friend, I tell thee, thou that hast taken in hand to preach to the People, it may be thou hast taken in hand thou canst not tell what: Will it not grieve thee, to see thy whole Parish come bellowing after thee to *Hell*, crying out, This we may thank thee for, this is long of thee, thou didst not teach us the Truth; Thou didst lead us away with Fables, thou wast afraid to tell us of our sins, lest we should not put Meat fast enough into thy Mouth. O cursed wretch, that ever thou shouldst beguile us thus! deceive us thus! flatter us thus! We would have gone out to hear the Word abroad; but that thou didst reprove us; and also tell us, That that which we see now is the way of God, was Heresie, and a deceivable Doctrine; and wast not contented (blind Guide as thou wert) to fall into the Ditch thy self, but hast also led us thither with thee.

I say, look to thy self, lest thou cry out when it is too late: *Send Lazarus to my people, my friends, my Children, my Congregation to whom I Preached, and beguiled through my folly. Send him to the Town in which I did preach last, lest I be the cause of their damnation. Send him to my friends from whence I came, lest I be made to answer for their Souls and mine own too*, Ezek. 33. 1, 2, 3, 4, 5, 6.

O send him therefore, and let him tell them, and *testify* unto them, lest they also come into this place of torment. Consider this ye that live in

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he world, while you are in the land of the living, eſt you fall into this condition. Set caſe thou houldeſt by thy carriage deſtroy but a ſoul, but ne pooor ſoul, by one of thy carriages, or actions, y thy ſinful works; conſider it now, I ſay, leſt thou e forced to cry, *I pray thee therefore that thou wouldſt ſend him to my father's houſe, for I have five brethren, that he may teſtify unto them, leſt they alſo come nto this place of torment.*

If ſo, then I ſhall not only ſay to the blind guides, ook you to your ſelves, and ſhut out others: no, but his doth reach unto all thoſe that do not only keep ouls from heaven by preaching, and the like, but peaks forth the doom of thoſe that ſhal any ways be nſtrumental to hinder others from cloſing in with eſus Chriſt. O what red lines will thoſe be againſt ll theſe rich ungodly Landlords, that ſo keep under their poor Tenants, that they dare not go out to ear the word, for fear their Rent ſhould be raiſed r they turned out of their houſes. What ſayeſt hou, Landlord, will it not cut thy ſoul, when thou halt ſee that thou couldeſt not be content to miſs of eaven thy ſelf, but thou muſt labour to hinder others alſo? Will it not give thee an eternal wound in hy heart, both at death and judgment, to be accued of the ruine of thy neighbours ſoul, thy ſervants ſoul, thy wives ſoul, together with the ruine of thy own. Think on this you drunken, proud, ich, and ſcornful Landlords, think on this you ad-brained blaſphemous Huſbands, that are

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againſt the godly and chaſte converſation of your Wives; alſo you that hold your Servants ſo hard to it, that you will not ſpare them time to hear the word, unleſs it be where, and when your luſts will let you. If you love your own ſouls, your Tenants ſouls, your Wives ſouls, your Servants ſouls, your Childrens ſouls: if you would not cry, if you would not howl, if you would not bear the burden of the ruine of others for ever; then I beſeech you to conſider this doleful ſtory, and labour to avoid the ſoul-killing torment that this poor wretch groaneth under, when he ſaith, *I pray thee therefore that thou wouldeſt ſend him to my Father's houſe.*

For I have five brethren, that he may teſtify. Mark, that he may teſtify unto them, *leſt they alſo come into this place of torment.*

Theſe words have ſtill ſomething more in them than I have yet obſerved from them; there are one or two things more that I ſhall briefly touch upon, and therefore, Mark, he ſaith, *That he may teſtify unto them, &c.* Mark I pray you, and take notice of the Word, *Teſtify.* He doth not ſay, and let him go unto them, or ſpeak with or tell them ſuch and ſuch things. No, but *let him teſtify*, or affirm it conſtantly, in caſe any ſhould oppoſe it. *Let him teſtify to them.* It is the ſame word the Scripture uſeth to ſet forth the vehemency of Chriſt his telling of his Diſciples of him that ſhould betray him. *And he teſtified, ſaying, One of you ſhall betray*

tray me. And he teſtified, that is, he ſpake it ſo, as to daſh, or overcome any that ſhould have ſaid, it ſhall not be. It is a word that ſignifies, That in caſe any ſhould oppoſe the things ſpoken of, yet that the party ſpeaking ſhould ſtill continue conſtant in his ſaying. *And he commanded them to preach, and to teſtify, that it is he which was ordained of God to be the Judg of quick and dead. To teſtify,* Mark, that is, to be conſtant, irreſiſtible, undaunted, in caſe it ſhould be oppoſed and objected againſt. So here, let him *teſtify to them, leſt they come into this place of torment.*

From whence obſerve, That it is not an eaſy matter to perſwade them who are in their ſins alive in this world, that they muſt and ſhall be damned if they turn not, and be converted to God. *Let him teſtify to them,* let him ſpeak confidently, though they frown upon him, or diſlike his way of ſpeaking. And how is this truth verified and cleared by the carriages of almoſt all men now in the World, toward them that do Preach the Goſpel; and ſhew their own miſerable ſtate plainly to them if they cloſe not with it. If a man do but indeed labour to convince ſinners of their ſins, and loſt condition by nature, though they muſt be damned if they live and die in that condition; Oh how angry are they at it. Look how he judges, ſay they, hark how he condemns us; he tells us we muſt be damn'd if we live and die in this ſtate; we are offended at him, we cannot abide to

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hear him, or any such as he; we will believe none of them all, but go on in the way we are a going: *Forbear, why shouldst thou be smitten*, said the ungodly King to the Prophet, when he told him of his sins, 2 *Chron.* 25. 15, 16.

I say, tell the Drunkard he must be damned if he leaves not his Drunkenness; the Swearer, Lyar, Cheater, thief, covetous, railers, or any ungodly persons, they must and shall lye in Hell for it, if they die in this condition; they will not believe you, nor credit you.

Again, tell others that there are many in Hell, that have lived and dyed in their conditions, and so are they like to be if they convert not to Jesus Christ, and be found in him; or that there are others that are more civil and sober men, who, (although we know that their civility will not save them) if we do but tell them plainly of the emptiness, and unprofitableness of that, as to the saving of their souls, and that God will not accept them, nor love them, notwithstanding these things, and that if they intend to be saved, they must be better provided than with such a righteousness as this; they will either fling away, and come to hear no more, or else if they do come, they will bring such prejudice with them in their hearts, *That the Word Preached shall not profit them it being mixed, not with Faith, but with prejudice in them that hear it*, Heb. 4. 1, 2. Nay, they will some of them be so full of anger that they will

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break out and call, even those that speak the truth, *Hereticks*; yea, and kill them, *Luke.* 4. 25, 26, 27, 28, 29. And why so? Because they tell them, That if they live in their sins, that will damn them, yet if they turn and live a righteous life, according to the holy and just, and good Law of God, that will not save them. Yea, because we tell them plainly, that unless they leave their sins and righteousness too, and close in with a naked Jesus Christ, his bloud and merits, and what he hath done, and is now doing for sinners, they cannot be saved; and unless they do eat the flesh of the Son of Man, and drink his Bloud, they have no life abiding in them: they gravel presently; and are offended at it (as the Jews were with Christ for speaking of the same thing to them, *Joh.* 6. 53, 60.) and fling away themselves, their souls and all; by quarelling against the doctrine of the Son of God, as indeed they do, though they will not believe they do; and therefore he that is a Preacher of the Word, had need, not only tell them, *but testify to them*, again, and again, that their sins, if they continue in them, will damn them, and damn them again. And tell them again, their living honestly according to the Law, their paying every one their own, their living quietly with their neighbours, their giving to the poor, their notion of the Gospel, and saying, they do believe in Christ will do them no good at the general day of Judgment. Ha friends! how many of you are there at this

this very day, that have been told once and again of your loſt undone condition, becauſe you want the right, real, and ſaving work of God upon your ſouls? I ſay, hath not this been told you yea, *teſtifyed* unto you from time to time, that your ſtate is miſerable, that yet you are never the better, but do ſtill ſtand where you did, ſome in an open ungodly life, and ſome drowned in a ſelf-conceited holineſs of Chriſtianity? Therefore for God's ſake, if you love your ſouls, conſider, and beg of God for Jeſus Chriſt's ſake, that he would work ſuch a work of Grace in your hearts, and give you ſuch a Faith in his Son Jeſus Chriſt, that you may not only have reſt here, as you think, not only think your ſtate ſafe while you live here, as you may be ſafe indeed, not only here, but alſo when you are gone, leſt you do cry in the anguiſh and perplexity of your Souls, Send one to my companions that have been beguiled by Satan, as I have been; and ſo by going on, come into this place of torment, as I have done.

Again, one thing more is to be obſerved from theſe words, *Let him teſtify to them, leſt they come into this place of torment.*

Mark leſt they come in, as if he had ſaid, or elſe they will come into this place of torment, as ſure as I am here. From whence obſerve; That though ſome Souls for ſin do fall into the bottomleſs pit of Hell before their fellows, becauſe they depart this World before them; yet the other abiding in the ſame

ſame courſe, are as ſure to go to the ſame place as if they were there already. How ſo? Becauſe they are all condemned together, they have all fallen under the ſame Law, and have all offended the ſame Juſtice; and muſt for certain, if they dye in that condition, drink as deep, if not deeper, of the ſame deſtruction. Mark I pray you what the Scriptures ſay, *He that believeth not, is condemned already*, John. 3. 18.

He is condemned as well as they, having broken the ſame Law with them: if ſo, then what hinders, but they will partake of the ſame deſtruction with them? only the one hath not the Law yet ſo executed upon them, becauſe they are here; the other have had the Law executed upon them, they are gone to drink that which they have been brewing, and thou art brewing that in this life, which thou muſt certainly drink. The ſame Law, I ſay, is in force againſt you both, only he is executed and thou art not. Juſt as if there were a company of Priſoners at the Bar, and all condemned to die; what, becauſe they are not all executed in one day, therefore ſhall they not be executed at all? Yes, the ſame Law that executed its ſeverity upon the parties now deceaſed, will for certain be executed on them that are alive, in its appointed time. [illegible] it is here, we are all condemned by nature if we cloſe not in with the Grace of God by Jeſus Chriſt, we muſt and ſhall be deſtroyed with the ſame deſtruction; *and therefore ſend him*

(saith he) *lest*, Mark, lest they come into this place of torment.

Again, *Send him to my Father's house, and let him testify to them, lest they come into this place of torment.* As if he had said, It may be he may prevail with them; It may be he may win upon them, and so they may be kept from hence, from coming into this grievous place of torment. Observe again, That *there is a possibility of obtaining mercy, if now, I say, now in this day of Grace we turn from our sins to Jesus Christ*; yea it is more than possible. And therefore for thy incouragement, do thou know for certain, that if thou shalt in this thy day accept of mercy upon Gods own Terms, and close with him effectually, God hath promised, yea, made many Promises, that thy Soul shall be conducted safe to glory, and shall for certain escape all the evils that I have told thee of; I, and many more than I can imagine. Do but search the Scriptures, and see how full of consolation they are to a poor Soul that is minded to close in with Jesus Christ. *He that cometh to me* (saith Christ) *I will in no wise cast out.* Though he be an old sinner, *I will in no wise cast him out*, Mark, *in no wise*, though he be a great sinner, *I will in no wise cast him out*, if he come to me. Though he have slighted me never so many times, and not regarded the welfare of his own Soul, yet let him now come to me, and notwithstanding this, *I will in no wise cast him out*, not throw away his Soul, *John* 6. 37. Again,

saith

saith the Apostle. *Now* (Mark now) *is the accepted time, now is the day of Salvation.* Now here is mercy good store, now Gods heart is open to sinners; now he will make you welcome; now he will receive any body if they do but come to Christ. He that comes to me (saith Christ) *I will in no wise cast out.* And why? *Because now is the accepted time, now is the day of Salvation*, 2 Cor. 6. 2,3. As if the Apostle had said, If you will have mercy, have it now, receive it now, close in with it now.

God hath a certain day to hold out his grace to sinners; Now is the time, now is the day. 'Tis true, there is a day of damnation, but this is a day of Salvation. There is a day coming, wherein sinners *must cry to the Mountains to fall on them, to the Hills to cover them from the wrath of God*; but now, now, is the day in which he doth hold out his grace. There is a day a coming, in which you will not be admitted to have the priviledge of one *drop* of water to cool your tongue: if now, I say, if now you slight his grace and goodness which he holds out to you. Ah friends, consider here is now hopes of mercy, but then there will not; now Christ holds forth mercy unto you, but then he will not. *Mat.* 7. 23. Now there are his Servants that do beseech you to accept of his grace; but if thou lose the opportunity that is put into thine hand, thou thy self mayst beseech hereafter, and no mercy be given thee. *And he cryed and said, Father* Abraham, *have mercy on me, and*

ſend Lazarus, *that he may dip the tip of his finger in water, and cool my tongue.* And there was none given. Therefore let it never be ſaid of thee, as it will be ſaid of ſome; *Why is there a price put into the hand of a fool, ſeeing he hath no heart to it?* Seeing he hath no heart to make a good uſe of it? (*Prov.* 17. 16.) conſider therefore with thy ſelf and ſay, *It is better going to Heaven than Hell: it is better to be ſaved than damned; it is beter to be with Saints, than with damned ſouls; and to go to God, is better than to go to the Devil.*

Therefore, *ſeek the Lord while he may be found, and call upon him while he is near.* Iſa. 55. 6. Leſt in thy trouble he leave thee to thy ſelf, and ſay unto thee plainly, *Where I am thither ye cannot come.* Joh. 8. 21.

O if they that are in *Hell* might but now again have one ſuch invitation as this, how would they leap for joy. I have thought ſometimes, ſhould God ſend but one of his Miniſters to the damned in *Hell*, and give him Commiſſion to preach the free love of God in Chriſt extended to them and held out to them, if now while it is profered to them they will accept of his kindneſs; O how welcome would they make this news, and cloſe in with it on any terms!

Certainly they would ſay, we will accceptof grace on any terms in the World, and thank you too, though it coſt life and limbs to boot, we will ſpare no coſt, nor charge, if mercy may be had.

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But poor ſouls, while they live here they will not part from ſin, with hell-bred, deviliſh ſin: No, they will rather loſe their ſouls, than loſe their filthy ſins.

But friend, thou wilt change thy note before it be long, and cry, *O ſimple wretch that I am that I ſhould damn my ſoul by ſin!*

'Tis true, I have had the Goſpel preached to me, and have been invited in: I have been preached to, and have been warned of this; but *how have I hated inſtruction, and mine heart diſpiſed reproof? I have not obeyed the voice of my teachers, nor inclined mine ear to them that inſtructed me.* Prov. 5. 10, 11. O therefore, I ſay, poor ſoul! Is there hope? then lay thine hand upon thy mouth, and kiſs the duſt, and cloſe in with the Lord Jeſus Chriſt, and make much of his glorious mercy; and invite alſo thy companions to cloſe in with the ſame Lord Jeſus Chriſt, leſt one of you do go to *Hell* before-hand, and expect with grief of heart, your companions to come after: And in the mean time, with anguiſh of heart do ſigh and ſay,

O ſend him to my companions, and let him teſtifie to them, leſt they alſo come into this place of torment!

Now then from what hath been ſaid, there might many things be ſpoken by way of *Uſe* and *Application*: But I ſhall be very brief, and but touch ſome things, and ſo wind up.

And firſt, I ſhall begin with the ſad condition

of those that die out of Christ, and speak something to that.

Secondly, to the latter end of the Parable, which more evidently concerns the Scripture, and speak somewhat to that.

1. Therefore you see, that the former part of the Parable contains a sad declaration of the state of one living and dying, out of Christ; how that they lose *Heaven* for *Hell*, *God* for the *Devil*, *light* for *darkness*, *joy* for *sorrow*.

2. How that they have not so much as the least comfort from God, who in the time they live here below, neglect coming to him for mercy; not so much as one drop of cold water.

3. That such souls will repent of their *folly*, when repentance will do them no good, or when they shall be past recovery.

4. That all the comfort such souls are like to have, they have it in this *world*.

5. That all their groanings and sighs, will not move God to mitigate in the least, his heavy hand of vengeance that is upon them, for the transgressions they have committed against him.

6. That their sad state is irrecoverable, or they must never, (mark) never come out of that condition.

7. There, desires will not be heard for their ungodly neighbours.

From these things then, I pray you consider the state of those that die out of *Christ Jesus*, yea

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I say, consider their miserable state; and think thus with thy self. Well, if I neglect coming to Christ, I must go to the devil, and he will not neglect to fetch me away into those intolerable torments.

Think thus with thy self; What, shall I lose a long Heaven for short pleasure? shall I buy the pleasures of this world at so dear a rate, as to lose my soul for the obtaining of that? Shall I content my self with a Heaven, that will last no longer than my life-time? What advantage will these be to me, when the Lord shall separate soul and body asunder, and send one to the grave, the other to *hell*, and at the Judgment-day, the final Sentence of eternal ruine must be past upon me?

6. Consider, that the profits, pleasures, and vanities of this world, will not last ever, but the time is coming yea just at the doors, when they will give thee the slip, and leave thee in the suds, and in the brambles of all that thou hast done.

And therefore to prevent this thy dismal state, think thus with thy self. 'Tis true, I do love my sins, my lusts, and pleasures; but what good will they do me at the day of death, and of judgement? Will my sins do me good then? will they be able to help me when I come to fetch my last breath? What good will my profits do me? and what good will my vanities do, when death says he will have no nay? What good will all my companions, fellow-jesters, jeerers, lyars, drunkards, and

all my wantons do me? will they help to ease the pains of *hell*? will these help to turn the hand of God from inflicting his fierce anger upon me? Nay, will not they rather cause God to shew me no mercy, to give me no comfort; but rather to thrust me down into the hottest place of *hell*, where I may swim in fire and Brimstone.

3. Consider thus with thy self; Would I be glad to have all, every one of my sins to come in against me to inflame the justice of God against me? would I be glad to be bound up in them, as the three Children were bound in their clothes, and to be as really thrown into the fiery Furnace of the wrath of Almighty God, as they were into *Nebuchadnezzar's* fiery Furnace.

4. Consider thus. Would I be glad to have all, and every one of the Ten Commandements, to discharge themselves against my *soul*? The first saying damn him, for he hath broken me. The second saying damn him, for he hath broken me, *&c.*

Consider how terrible this will be, yea more terrible, than if thou shouldest have ten of the biggest Pieces of Ordinance in *England*, to be discharged against thy body; thunder, thunder, one after another. Nay, this would not be comparable to the reports that the law (for the breach thereof) will give against thy *soul*? For those can but *kill* the body; but these *will kill* both body and *soul*; and that, not for an hour, a day, a month,

month, or a year, but they *will* condemn thee for ever.

Mark, it is for ever, for ever. It is into everlasting damnation, *eternal* destruction, *eternal* wrath and displeasure from God, *eternal* gnawings of conscience, *eternal* continuance with *Devils.*

O consider, it may be the thought of seeing the *devil* doth now make thine hair to stand right upon thy head. O but this to be damned, to be among all the *devils*, and that not only for a time, as I said before, but for ever to *all eternity.*

This is *wonderfully miserable, ever miserable*; that no tongue of man, no nor of *Angels*, is able to express it.

5. Consider much with thy *self*; not only my sins against the *law* will be laid to my charge, but *also* the sins I have committed in slighting the *Gospel*, the *glorious Gospel*: these *also* must come with a voice against me. As thus, Nay, he is worthy to be damned, for he rejected the Gospel, he slighted the free grace of God tendered in the *Gospel.* How many times wast thou (damned wretch) invited, intreated, beseeched to come to Christ, to accept of mercy, that thou mightest have Heaven, thy sins pardoned, thy *soul* saved, and *body* and *soul glorified*, and *all* this for nothing but the acceptance, and through faith forsaking those imps of Satan, which by their embracements

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have drawn thee downward toward the *gulf* of God's *eternal displeasure*?

How often didst thou read the promises, yea the free promises of the common *salvation*? How oft didst thou read the sweet *counsels* and *admonitions* of the *Gospel*, to accept of the grace of God? but thou wouldest not, thou regardest it not, thou didst slight *all*?

2. As I would have thee to consider the sad and woful state of those that die out of Christ, and are past *all* recovery; so would I have thee consider the the many mercies and priviledges thou enjoyest above some (peradventure) of thy companions that are departed to their proper place.

As first, Consider, thou hast still the thread of thy life lengthned, which for thy sins, might seven years ago, or more, have been cut asunder, and thou have dropped down amongst the flames.

2. Consider, the terms of reconciliation by faith in Christ, is still profered unto thee, and thou invited yea intreated to accept of it.

3. Consider, the terms of reconciliation are but (bear with me though I say but) only to *believe* in Jesus Christ, with that faith that purifies the heart, and enables thy *soul* to feed on him effectually, and be saved from this sad state.

4. Consider, the time of thy departure is at hand, and the time is uncertain, and also that for ought thou knowest, the day of grace may be past to thee before thou diest, not lasting so long as thy uncer-

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tain life in this world. And if ſo then know for certain, that thou art as ſure to be damned, as if thou wert in *hell* already, if thou convert not in the mean while.

5. Conſider, it may be ſome of thy friends are giving *all diligence* to make their *Calling* and *Election* ſure, being reſolved for Heaven, and thou *thy ſelf* endeavoureſt as faſt to make ſure of *hell*, as if reſolved to have it: and together with this, conſider how it will grieve thee, that while thou wert making ſure of *hell*, thy friends were making ſure of Heaven; but more of this by and by.

6. Conſider, what a ſad reflection this will have on thy *ſoul*, to ſee thy friends in Heaven, and thy *ſelf* in *hell*; thy Father in Heaven, and thou in *hell*; thy Mother in Heaven, and thou in *hell*; thy Brother, thy Siſter, thy Children in Heaven, and thou in *hell*. As Chriſt ſaid to the Jews of their relations according to the fleſh, ſo may I ſay to thee concerning thy friends, *There ſhall be weeping and wailing, and gnaſhing of teeth*, when ye ſhall ſee your Fathers and Mothers, Brethren and Siſters, Husbands and Wives, Children and Kinsfolk, with your friends and neighbours, in the Kingdom of Heaven, *and thou thy ſelf thruſt out*, Luk. 13. 27, 28, 29.

But again, becauſe I would not onely tell thee of the damnable ſtate of thoſe that die out of Chriſt,

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but also perswade thee to take hold of Life and go to Heaven, take notice of these following Things.

1. Consider, that whatever thou canst do, as to thy acceptance with God, is not worth the dirt of thy shoes, but is *all as menstruous Rags*, Isa. 64. 6.

2. Consider, that all the Conditions of the New Covenant (as to Salvation) are and have bin compleatly fulfilled by the Lord Jesus Christ, and that for sinners.

3. Consider, That the Lord calls to thee, for to receive whatsoever Christ hath done, and that on free-cost, *Rev.* 22. 17.

4. Consider, That thou canst not honour God, more than to close in with his proffers of Grace, Mercy, and Pardon of sin, *Rom.* 4.

Again, That which will add to all the rest, Thou shalt have the very Mercy of GOD, the Blood of Christ, the Preachers of the Word, together with every Sermon; all the Promises, Invitations, Exhortations, and all the Counsels and Threatnings of the Blessed Word of God: Thou shalt have all thy Thoughts, Words, and Actions, together with all thy Food, thy Rayment, thy sleep, thy Goods, and also all hours, days, weeks, Months, and Years, together with whatsoever else God hath given thee; I say, thy abuse of all these shall come up in Judgment against thy Soul. For God will reckon with thee *for every thing, whether it be good or bad*, Eccles 12. 14.

5. Nay

5. Nay farther, it is so unreasonable a thing for a sinner to refuse the Gospel, that the very Devils themselves will come in against thee, as well as *Sodom* that Damned Crue: May not they, I say, come in against thee, and say, O thou simple man! O vile Wretch! that had not so much care of thy Soul, thy precious Soul, as the Beast hath of his Young, or the Dog of the very Bone that lyeth before him. Was thy soul worth so much, and didst thou so little regard it? Were the Thunder-Claps of the Law so terrible, and didst thou so slight them? Besides, was the Gospel so freely, so frequently, so fully tendered to thee, and yet hast thou rejected all these Things?

Hast thou valued sin at a higher rate than thy soul? than God, Christ, Angels, Saints, and Communion with them in Eternal Blessedness and Glory? Wast thou not told of Hell-fire, those intolerable flames? Didst thou never hear of the intolerable Roarings of the Damned Ones that are therein? Didst thou never hear or read that doleful saying in the 16. of *Luke*, how the sinful man cries out among the flames, *One drop of water to cool my tongue.* Thus I say may the very Devils, being ready to go with thee into the Burning Furnace of Fire and Brimstone, though not for sins of so high a nature as thine, trembling say, Oh that Christ had died for Devils, as he died for Man! And, Oh that the Gospel had bin preached to us, as it hath bin to thee! How would we have laboured

boured to have closed in with it? But woe be to us, for we might never have it profered; no, not in the least, though we would have been glad of it. But you, you have had it profered, preached, and proclaimed unto you, *Prov.* 8. 4. Besides, you have been intreated, and beseeched to accept of it, but you would not. O simple Fools! that might have escaped Wrath, Vengeance, Hell-fire, and that to all Eternity, and had no heart at all to do it.

6. May not the Messengers of Jesus Christ also come in with a shrill and terrible Note against thy Soul, when thou standest at the Bar of God's Justice, saying, Nay, Thou ungodly one, how often hast thou been forewarned of this day? Did we not sound an Alarum in thine Ears, by the Trumpet of God's Word day after day? How often didst thou hear us tell thee of these Things? Did we not tell thee sin would damn thy Soul? Did we not tell thee, that without Conversion there was no Salvation? Did we not tell thee, that they who loved their sins, should be damned at this dark and gloomy day, (as thou art like to be.) Yet did we not tell thee, that God, out of his love to sinners, sent Christ to die for them, that they might (by coming to him) be saved? Did we not tell thee of these Things? Did we not run, ride, labour and strive abundantly (if it might have been) for the good of thy Soul, (though now a damned Soul? Did we not venture our Goods,

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our Names, our Lives? Yea did we not even kill our ſelves, with our earneſt intreatings of thee to conſider of thine Eſtate, and by Chriſt to eſcape this dreadful day? O ſad doom! when thou ſhalt be forced full ſore againſt thy will, to fall under the Truth of this Judgment, ſaying, *O how have I hated Inſtruction, and how hath my heart deſpiſed Reproof?* (for indeed) *I have not obeyed the voice of my Teachers, nor inclined mine Ear to them that inſtructed me*, Prov. 5. 11, 12, 13.

7. May not thy Father, thy Mother, thy Brother, thy Siſter, thy Friend &c. appear with gladneſs againſt thee at the terrible day? Saying, Oh thou ſilly Wretch! How rightly hath God met with thee? O how righteouſly doth his Sentence paſs upon thee? Remember, thou wouldſt not be ruled, nor perſwaded in thy Life-time: As thou didſt not care for us and our Admonitions then, ſo neither do we care for thy Ruine, Terror, and Damnation now. No, but we will ſtand on God's ſide in ſentencing of thee to that portion, which the Devils muſt be partakers of. *The Righteous ſhall rejoice when he ſeeth the vengeance, he ſhall waſh his foot in the bloud of the wicked*, Pſal. 58. 10. O ſad! it is enough to make Mountains tremble, and the Rocks to rend in pieces, to hear this doleful ſound. Conſider theſe Things, and if thou wouldſt be loth to be in this condition, then have care of living in ſin now. How loth wilt thou be, to be thruſt away from the Gates of Heaven, and how

how loth wilt thou be to be deprived of the Mercy of God?

How unwillingly wilt thou ſet foot forward towards the Lake of Fire? Never did Malefactor ſo unwilingly turn off the Ladder, when the Halter was about his Neck, as thou wilt turn from God to the Devil, from Heaven to Hell, when the Sentence is paſſed upon thy Soul.

Oh how wilt thou ſigh and groan! How willingly wouldſt thou hide thy ſelf, and run away from Juſtice: But alas! as it is with them that are on the Ladder ready to be executed, ſo it will be with thee: They would fain run away, but there are many Halberd-men to ſtay them: And ſo the Angels of God will beſet the round, I ſay, round on every ſide; ſo that thou mayeſt indeed look, but run thou canſt not: *Thou mayſt wiſh thy ſelf under ſome great Rock or Mountain*, Rev. 6. 15, 16. but how to get under, thou knoweſt not.

Oh how unwilling wilt thou be, to let thy Father go to Heaven without thee, thy Mother or Friends, &c. go to Heaven without thee? How willingly wouldſt thou hang on them, and not let them go? O Father, cannot you help me? Mother, cannot you do me ſome good? O how loth am I to burn and fry in Hell, while you are ſinging in Heaven! But alas, the Father, Mother, or Friends reject them, ſlight them, and turn their Backs upon them, ſaying, *You would have none of Heaven in your life-time, therefore you ſhall have*

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none of it now: You slighted our Counsels then, and we slight your tears, cries, and condition now. What sayest thou sinner, will not this perswade thine heart, nor make thee bethink thy self? This is now before thou fall into that dreadful place, that fiery Furnace. But O consider how dreadful the place it self, the Devils themselves, the fire it self will be. And this at the end of all, here thou must lie for ever, here thou must fry for ever, and for ever. This will be more to thee, than any man with Tongue can express, or with Pen can write: There is none that can, I say, by the Ten Thousand part discover the state and condition of such a Soul.

I shall conclude this then with a few Considerations of Incouragement.

1. Consider, (for I would fain have thee come in sinner) that there is way made by Jesus Christ for them that are under the Curse of God, to come to this comfortable and blessed state of *Lazarus*, I was speaking of. See *Ephes.* 2.

2. Consider, what pains Christ Jesus took for the Ransoming of thy Soul from all the Curses, Thunder-claps, and Tempest of the Law; from all the intolerable flames of Hell; from that Soul-sinking appearance of thy person (on the left hand) before the Judgment-Seat of Christ Jesus, from everlasting fellowship, with innumerable Companies of yelling, and Soul-amazing Devils. I say, consider what pains the Lord Jesus Christ

took in bringing in Redemption for ſinners, from theſe Things.

1. In that, *Though he were rich, yet he became poor, that thou, through his poverty, might be made rich*, 2 *Cor.* 8,9. He laid aſide his glory, *Joh.* 17. *and became a ſervant*, Phil. 2. He left the company of Angels, and incountred with the Devil, *Luk.* 4. *Mat.* 4. He left Heavens-eaſe for a time, to lie upon hard Mountains, *Joh.* 8. In a word he became poorer, than they that go with flail and rake; yea, than the very Birds or Foxes, and all to do thee good. Beſides, conſider a little of theſe unſpeakable and intolerable ſlightings, and rejections, and the manifold abuſes that came from Man upon him. How he was falſly accuſed, being a ſweet, harmleſs, and undefiled Lamb. How he was undervalued, ſo that a Murtherer was counted leſs worth of condemnation than he. Beſides, how they mocked him, ſpit on him, beat him over the head with ſtaves, had the hair pluckt from his cheeks. *I gave my Back to the Smiters*, (ſaith he) *and my Cheeks to them that plucked off the hair*; *I hid not my Face from ſhame and ſpitting*. His Head crowned with Thorns, his Hands pierced with Nails, and his Side with a Spear; together, with how they uſed him, ſcourging him, and ſo miſerably miſuſing him, that they had even ſpent him in a great meaſure before they did crucifie him. Inſomuch, that there was another fain to carry his Croſs.

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Again, not only this, but lay to heart a little what he received from GOD his dear Father, though he were his dear and tender Son. First, in that he did reckon him the greatest Sinner and Rebel in the World: For he laid the sins of Thousands, and Ten Thousands, and Thousands of Thousands of Sinners to his charge, *Esay* 53. And caused him to drink the terrible Cup that was due to them all: and not only so, but did delight in so doing: *For it pleased the Lord to bruise him.* God dealt indeed with his Son, as *Abraham* would have dealt with *Isaac*, I, and more terribly by Ten Thousand parts. For he did not only tear his Body like a Lion, but made his Soul an Offering for Sin. And this was not done fainedly, but really (for Justice call'd for it, he standing in the room of Sinners) witness that horrible and unspeakable Agony that fell on him suddenly in the Garden, as if all the Vials of God's unspeakable scalding Vengeance had been cast upon him all at once, and all the Devils in Hell had been hroken loose from thence at once to destroy him, and that for ever; insomuch, that the very pangs of Death seized upon him in the same hour. For, saith he, *My Soul is exceeding sorrowful and amazed, even unto death,* Mark. 14. 33, 34.

Witness also that strange kind of sweat, that trickled down his most blessed Face, where it is said. *And he sweat, as it were, great drops or clodders of blood trickling down to the ground.* O Lord Jesus,

what a Load didst thou carry? What a Burthen didst thou bear of the sins of the World, and the Wrath of God! O thou didst not only bleed at Nose and Mouth, with the pressure that lay upon thee, but thou wast so pressed, so loaden, that the pure bloud gushed through the flesh and skin, and so ran trickling down to the ground. *And his sweat was as it were great drops of bloud, trickling or falling down to the ground*, Luk. 22. 44. Canst thou read this, O thou wicked sinner, and yet go in sin? Canst thou think of this, and defer Repentance one hour longer? O heart of flint! yea, harder. O miserable Wretch! what place in Hell will be hot enough for thee to have thy Soul put into, if thou shalt persist, or go on still to adde Iniquity to Iniquity?

Besides his Soul went down to Hell, *Psal.* 16. 10. *Acts* 2. 31. and his Body to the bars of the Grave. And had Hell, Death, or the Grave been strong enough to hold him, then he had suffered the Vengeance of Eternal Fire to all Eternity. But O blessed Jesus! how didst thou discover thy Love to Man in thy thus suffering? And O God the Father! how didst thou also declare thy purity and exactness of thy Justice, in that, though it was thine onely, holy, innocent, harmless, and undefiled Son Jesus, that did take on him our Nature, and represent our persons, answering for our sins, instead of our selves: Thou didst so wonderfully pour out thy Wrath upon him

the making of him cry out, *My God, my God, why hast thou forsaken me?* And O Lord Jesus! what a glorious Conquest hast thou made over the Enemies of our Souls, even Wrath, Sin, Death, Hell, and Devils, in that thou didst wring thy self from under the power of them all? And not only so, but hast led them Captive, which would have led us Captive; and also hast received for us that glorious and unspeakable Inheritance, *That Eye hath not seen, nor Ear heard, neither hath it entred into the heart of Man to conceive.* And also hast given thine some discovery thereof through thy Spirit.

And now Sinner, together with this, consider,

Fourthly, That though Jesus Christ hath done all these Things for Sinners, yet the Devils make it their whole work, and continual study, how they may keep thee and others from enjoying of these blessed Priviledges, that have been thus obtained for Sinners by this sweet Jesus. He labours, I say;

First, To keep thee ignorant of thy state by Nature.

Secondly, To harden thy Heart against the ways of God.

Thirdly, To inflame thy Heart with love to sin, and the ways of darkness.

And fourthly, To get thee to continue herein. For that is the way, he knows, to get thee to be a

partaker with him of flaming Hell-fire, even the ſame that he himſelf is fallen into; together with the reſt of the wicked World by reaſon of ſin: Look to it therefore.

But now, in the next place, a word of incouragement to you that are the Saints of the Lord.

1. Conſider, what an happy ſtate thou art in, that haſt gotten the Faith of the Lord Jeſus into thy Soul. (But be ſure thou have it) I ſay, how ſafe, how ſure, how happy art thou. For when others go to Hell, thou muſt go to Heaven; when others go to the Devil, thou muſt go to God; when-as others go to Priſon, thou muſt be ſet at Liberty, at Eaſe and at Freedom, when others muſt roar for ſorrow of heart, then thou ſhalt alſo ſing for the joy of heart.

Secondly, conſider thou muſt have all thy well-ſpent Life to follow thee, in ſtead of all thy ſins; and the glorious bleſſings of the Goſpel, in ſtead of the dreadful Curſes and Condemnations of the Law: the bleſſing of the Father, in ſtead of a fiery Sentence from the Judge.

Thirdly, Let diſſolution come when it will, it can do thee no harm; for it will be but onely a paſſage out of a Priſon into a Palace; out of a Sea of Troubles, into an Haven of Reſt; out of a Croud of Enemies, to an innumerable Company of true, loveing, and faithful Friends: out of ſhame, Reproach, and Contempt, into exceeding great

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and Eternal Glory. For Death ſhall not hurt thee with his ſting, nor bite thee with his Soul-murmuring Teeth, but ſhall be a welcome Gueſt to thee, even to thy Soul, in that it is ſent to free thee from thy Troubles which thou art in whiles here, in this World, dwelling in the Tabernacle of Clay.

Fourthly, conſider, however it goes with Friends and Relations, yet it will go well with thee, *Eccl.* 8. 12.

However it goes with the Wicked, yet I know; Mark, yet I know (ſaith he) that it ſhall go well with them that fear the Lord, that fear before him.

And therefore let this in the firſt place, cauſe thee chearfully to exerciſe thy patience, under all the Calamities, Croſſes, Troubles and Afflictions, that may come upon thee: and by patient continuance in well-doing, to commit both thy ſelf, and thine Affairs, and Actions, into the hands of God, through Jeſus Chriſt, as to a faithful Creator, who is true in his Word, and loveth to give unto thee, whatſoever he hath promiſed to thee.

And therefore to incourage thee, while thou art here with comfort, to hold on for all thy Croſſes in this thy Journey, be much in conſidering the place that thou muſt go into, ſo ſoon as diſſolution comes.

It must be into Heaven, to God the Judge of all, to an innumerable Company of Angels, to the Spirits of just men made perfect, to the General Assembly, and Church of the first-born, whose Names are written in Heaven, and to Jesus (to the Redeemer) who is the Mediator of the New Covenant, and to the Blood of sprinkling that speaks better Things for thee, than *Abel's* did for *Cain*, Heb. 12. 22, 23, 24.

3. Consider, That when the time of the dead that they shall be raised is come, then shall thy body be raised out of the grave, and be glorified, and be made like to Jesus Christ, *Phil.* 3. 21. O excellent condition!

4. When Jesus Christ shall sit on the throne of his glory, you also shall sit with him, even when he shall sit on the throne of his glory. O will not this be glorious, that when thousands, and thousands of thousands shall be arraigned before the Judgment-seat of Christ, then for them to sit with him upon the throne, together with him to pass the sentence upon the ungodly, 1 *Cor.* 6. 2, 3. Will it not be glorious to enjoy those things that eye hath not seen, nor ear heard, neither hath entred into the heart of man to conceive.

Will it not be glorious to have this sentence, *Come ye blessed of my Father, inherit the Kingdom prepared for you before the Foundation of the World*? Will it not be glorious to enter then with the Angels and Saints into that glorious Kingdome?

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Will it not be glorious for thee to be in glory with them, while others are in unutterable torments? O then! how will it comfort thee to ſee thou haſt not loſt that glory; to think that the Devil hath not got thy ſoul, that thy ſoul ſhould be ſaved, and that not from a little, but from an exceeding danger; not with a little, but a great ſalvation. O therefore let the Saints be joyful in glory, let them triumph over all their enemies. Let them begin to ſing heaven upon earth, triumph before they come to glory, ſalvation, even when they are in the midſt of their Enemies; *For this honour ſhall all his Saints have,* Pſal. 149. 6, 7, 8, 9.

Ver. 29. *Abraham ſaid unto him, they have Moſes and the Prophets, let them hear them.*

IN the Verſes foregoing, you ſee there is a diſcovery of the lamentable ſtate of the poor ſoul that dyes out of Chriſt, and the ſpecial favour of God. And alſo how little the glorious God of Heaven doth regard and take notice of their moſt miſerable condition.

Now in this verſe, he doth magnify the word which was ſpoken to the People by the Prophets and Apoſtles, *They have Moſes and the Prophets let them hear them.* As if he ſhould ſay, thou aſkeſt me that I ſhould ſend *Lazarus* back again into the World, to Preach to them that live there,

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that they might escape that doleful place that thou art in: what needs that? have they not *Moses* and the Prophets? have they not had my Ministers and Servants sent unto them, and coming as from me? I sent *Enoch*, and *Noah*, *Moses*, and *Samuel*. I sent *David*, *Isaiah*, *Jeremiah*, *Ezekiel*, *Daniel*, *Hosea*, and the rest of the Prophets, together with *Peter*, *Paul*, *John*, *Matthew*, *James*, *Jude*, with the rest; *Let them hear them.* What they have spoken by Divine inspiration I will own, whether it be for the damnation of those that reject, or the saving of them that receive their Doctrine: And therefore what need have they that one should be sent unto them in another way? They have *Moses and the Prophets*, *Let them hear them*; let them receive their word, close in with the Doctrine declared by them. I shall not at this time speak any thing to that word (*Abraham*) having touched upon it already; but shall tell you what is to be understood by these words, *They have Moses and the Prophets, let them hear them.* The things that I shall observe from hence, are these, 1. That the Scriptures spoken by the Holy Men of God, are a sufficient rule to instruct to Salvation, them that do assuredly believe and close in with what they hold forth. *They have Moses and the Prophets, let them hear them.* That is, if they would escape that doleful place, and be saved indeed from the intolerable pains of Hell-fire, as they desire, they have that which is sufficient to

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counsel them, *They have Moses and the Prophets*, let them be instructed by them, *Let them hear them*, 2 Tim. 3. 16, 17. *For all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in Righteousness*; why, *that the man of God may be perfect, throughly furnished to every good work.*

Do but mark the words, *All Scripture is profitable*: *All*, take it where you will, and in what place you will: *All is profitable*, for what? *That the man of God*, or he that is bound for Heaven, and would instruct others in their progress thither.

It is profitable to *instruct him*, in case he be ignorant; *to reprove him*, in case he transgress; *to correct him*, if he hath need of it; *to confirm him*, if he be wavering. It is profitable for doctrine, and all this in a very righteous way, that the poor soul may not only be helped, but *throughly furnished*, not only to some, but to all *good works*. And when *Paul* would counsel *Timothy*, to stick close to the things that are sound and sure, presently he puts him upon the Scriptures, saying, *Thou hast from a Child known the Scriptures, which are able to make thee wise unto Salvation, through Faith which is in Christ Jesus.* The Scripture holds forth Gods mind and will of his love and mercy towards man, and also the creatures carriage towards him from first to last; so if thou wouldest know the love of God in Christ to sinners, *Then search the Scriptures, for they are they that testify of him.*

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Wouldst thou know what thou art, and what is in thy heart, then search the Scriptures, and see what's written in them, *Rom.* 3. from 9. to 18. *Rom.* 1. 19. 30, 31, 32. *Jer.* 17. 9. *Gen.* 6. 5. chap. 8. 21. *Eph.* 4. 18. with many others. The Scriptures I say, they are able to give a man perfect instruction into any of the things of God necessary to Faith and Godliness, if he have but an honest heart, seriously to weigh and ponder the several things contained in them. As to instance in things more particular for the further clearing up of this; And first, if we come to the Creation of the World.

Wouldest thou know somewhat concerning that, then read *Gen.* 1, and 2. chapters, and compare them with *Psal.* 33. at the 6. Also *Isaiah*, 66. 2. *Prov.* 8. towards the end.

Wouldest thou know whether he made them of something or nothing, read *Heb.* 11. 3.

Wouldest thou know whether he put forth any labour in making them, as we do in making things, read *Psal*, 33. 2.

If thou wouldest know whether man was made by God, corrupt or upright, read, *Eccles.* 7. 26. *Gen.* 1. 10, 18, 25, 31.

Wouldest thou know where God did place man after he had made him read *Gen.* 2. 15.

Wouldest thou know whether that man did live there all his time or not, then read *Gen.* 3. 23. 24.

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If thou wouldeſt know whether man be ſtill in hat ſtate by nature, that God did place him in, hen read *Eccl.* 7. 26. and compare it with *Rom.* 5. 6. and *Eph.* 2. 1, 2, 3. *God made man upright, but e hath ſought out many inventions.*

If thou wouldeſt know whether the man were irſt beguiled, or the woman that God made an help meet for him, read *Gen.* 3. 6. and compare it with *Tim.* 2. 14.

Wouldeſt thou know whether God looked upon *Adams* eating of the forbidden Tree, to be ſin, or o, read *Rom.* 5. 12, 13, 14, 15. and compare it ith *Gen.* 3. 17.

Wouldeſt thou know whether it were the Devil ho beguiled them, or whether it was a natural Ser- ent, ſuch as do haunt the deſolate places, read *Gen.* .12. with *Rev.* 20. 1, 2, 3.

Wouldeſt thou know whether that ſin be imputed us, read *Rom.* 5. 12, 13, 14, 15. and compare it ith *Eph.* 2. 2.

Wouldeſt thou know whether man was curſed for is ſin, read *Gal.* 3. 10. *Rom.* 5. 15.

Wouldeſt thou know whether the curſe did fall n man, or on the whole creation with him, compare *en.* 3. 17. with *Rom.* 8. 20, 21, 22.

Wouldeſt thou know whether man be defiled in very part of him by the ſin he hath committed, then ead *Iſa.* 1. 6.

Wouldeſt thou know mans inclination ſo ſoon s he is born, read *Pſal.* 58. 3. *The wicked are eſtranged*

estranged from the Womb, they go astray so soon they be born.

Wouldest thou know whether man once fall from God by transgression, can recover himself by he can do, then read *Rom.* 3. 20, 23.

Wouldest thou know whether it be the desire the heart of man by nature, to follow God in h own way, or no, compare *Gen.* 6. 5. and *Gen.* 8. 2 with *Hos.* 11. 7.

Wouldest thou know how Gods heart stood a fected towards man before the World began, com pare *Eph.* 1. 4. with 2 *Tim.* 1. 9.

Wouldest thou know whether sin were suffic ent to draw God's love from his Creatures, compa *Jerem.* 3. 7. and *Micah.* 7. 18. with *Rom.* 5. 7, 8.

Wouldest thou know whether Gods love did st abide towards his Creatures for any thing th could do to make him amends, then read *Deut.* 1 5, 6, 7, 8.

Wouldest thou know how God could still lo his Creature, and do his Justice no wrong, re *Rom.* 3.. 24, 25, 26. *Being justified freely by h Grace, through the Redemption that is in Christ Je sus, Whom God hath set forth to be a propitiation fo sin, through Faith in his blood, to declare his right ousness for the remission of sins that are past, throug the forbearance of God. To declare,* I say, *at th time his righteousness, that he might be just, and t justifier of him that believeth in Jesus.* That is, Go havin

having his Justice satisfied, in the bloud, and righteousnes,and death of his own Son Jesus Christ for the sins of poor sinners, he can now save them that come to him, though never so great sinners,and do his Justice no wrong, because it hath had a full and compleat satisfaction given it by that bloud, 1 *Joh.* 1. 7, 8.

Wouldest thou know who he was, and what he was, that did out of his love die for sinners, then compare *Joh.* 3. 16, 17. *Rom.* 5. 8. with *Isa.* 9. 6.

Wouldest thou know, whether this Saviour had a body of Flesh and bones, before the World was, or took it from the Virgin *Mary*, then read *Gal.*4. 4.

Wouldest thou know, whether he did in that body bear all our sins, and where, then read 1. *Pet.* 2. 24. *Who bare our sins in his own body on the tree.*

Wouldest thou know, whether he did rise again after he was crucified with the very same body,then read *Luke* 24. at *ver.* 38. 39, 40, 41.

Wouldest thou know, whether he did eat or drink with his Disciples after he arose out of the Grave, then read *Luke* 24. 42. and *Acts* 10. 41.

If thou wouldest be perswaded of the truth of this, that that very body is now above the Clouds and Stars, read *Acts.* 1. 9. 10, 11. and *Luke* 24. toward the end.

If

If thou wouldest know, that the Quakers hold an errour, that say the body of Christ is within them; consider the same Scripture.

Wouldest thou know what that Christ that died for sinners, is doing in that place whither he is gone, then read *Heb.* 7. 24.

Wouldest thou know, who shall have life by him, read 1 *Tim.* 1. 14, 15. and *Rom.* 5. 6, 7, 8. which say, Christ died for sinners, for the ungodly.

Wouldest thou know, whether they that live and die in their sins, shall go to Heaven, or not, then read 1 *Cor.* 6. 9, 10. *Rev.* 21. 8. 27. which saith, *They shall have their part in the lake that burns with fire and Brimstone.*

Wouldest thou know whether mans obedience will obtain that Christ should die for them, or save them, then read *Mark* 2. 17. *Rom.* 5. 7.

Wouldest thou know whether Righteousness, Justification, and Sanctification, doth come through the vertue of Christ's blood, compare *Rom.* 5. 9. with *Heb.* 12. 12.

Wouldest thou know whether a natural man can abstain from the outward act of sin against the Law, meerly by a principle of nature, then compare well *Rom.* 2. 14. with *Phil.* 3. 6.

Wouldest thou know whether a man by nature may know something of the invisible things of God, compare seriously *Rom.* 1. 20, 21. with *Rom.* 2. 14, 15.

Wouldest

Wouldest thou know how far a man may go on in a profession of the Gospel, and yet fall away, then read, *Heb.* 6. 4, 5, 6. *They may taste the good word of God, and the powers of the world to come. They may taste the Heavenly gift, and be partakers of the Holy Ghost,* and yet so fall as never to be recovered, or renewed again unto repentance: see also *Luke* 13.

Wouldest thou know how hard it is to go to Heaven, read *Mat.* 7. 13, 14. *Luke* 13. 24.

Wouldest thou know, whether a man by nature be a friend to God, or an enemy, then read *Rom.* 5. 11. *Col.* 1. 21.

Wouldest thou know what, or who they are that shall go to Heaven; then read *John* 3. 3, 5, 7. and 2 *Cor.* 5. 17. Also wouldest thou know what a sad thing it is for any to turn their backs upon the Gospel of Jesus Christ, then read *Heb.* 10. 28, 29. and *Mark* 16. 16.

Wouldest thou know what is the wages of sin, then read, *Rom.* 6. 23.

Wouldest thou know whither those do go, that die unconverted to the faith of Christ, then read *Psal.* 9. 17. and *Isa.* 14. 9.

Reader, here might I spend many sheets of paper, yea, I might upon this subject, write a very great Book, but I shall now forbear, desiring thee to be very conversant in the Scriptures, *for they are they that will testifie of Jesus Christ,* Joh. 5. 39. The *Bereans* were counted noble upon this ac-

count; *These were more noble than those of* Thessalonica *in that they received the word with all readiness of mind; and searched the Scriptures daily, &c. Acts* 17. 11. But here let me give thee one caution, that is, have a care that thou do not satisfie thy self with a bare search of them, without a real application of him whom they testifie of, to thy soul, lest instead of faring the better for thy doing this work, thou dost fare a great deal the worse, and thy condemnation be very much heightned, in that though thou didst read so often the sad state of those that die in sin, and the glorious estate of them that close in with Christ, yet thou thy self shouldest be such a fool as to lose Jesus Christ, notwithstanding thy hearing, and reading so plentifully of him.

They have Moses *and the Prophets, let them hear them.*]

As if he should say, What need have they, that one should be sent to them from the dead? Have they not *Moses* and the *Prophets?* hath not *Moses* told them the danger of living in sin. *Deut.* 27. from *ver.* 15. to *ver.* 26. And *chap.* 28. 15, 16, 17, 18, 19. 20. *&c.* to the end of the Chapter: also *chap.* 29. 18, 19, 20, 21. hath he not there told them, what a sad state these persons are in, that deceive themselves with the deceit of their hearts, saying, They shall have peace, though they follow their sins in these words. *And when he heareth the words of this curse, he blesseth himself in his*

his heart, saying, I shall have peace though I go on, or walk in the imagination of my heart, to add drunkenness to thirst. The Lord will not spare that man, but then the anger of the Lord, and his jealousie shall smoak against him, and all the curses that are written in this Book, shall lie upon him: and the Lord shall blot out his name from under Heaven.

Again, did not *Moses* write of the Saviour that was to come afterwards into the World? *Deut.* 18. 18. Nay, have not all the *Prophets* from *Samuel*, with all those that follow after, propheſied, and foretold theſe things? therefore what need have they that I ſhould work ſuch a miracle, as to ſend one from the dead unto them? *They have* Moſes *and the Prophets let them hear them.*

From whence obſerve again, That God doth honour the writings of *Moſes* and the *Prophets*, ſo much, nay more, than if one ſhould riſe from the dead: *Should not a People ſeek unto their God? what, ſeek for the living among the dead? to the Law, and to the Teſtimonies,* (ſaith God) *if they ſpeak not according to this word, it is becauſe there is no light in them,* Iſa. 8. 19, 20. And let me tell you plainly, I do believe that the Devil knows this *full well*, which makes him labour to get in the hearts of his Diſciples and followers, light thoughts of them; and doth perſwade them, that even a motion from their own beguiled conſcience, or from his own wicked Spirit, is to be obeyed, and obeyed before them: when the very

Apostle of Jesus Christ, though he heard a voice from the excellent glory, saying, *This is my beloved Son, &c.*

Yet writing to the Churches, he commends the writings of the *Prophets* before it, saying, *We have also a more sure word of the Prophets, unto which ye do well to take heed, &c.* 2 Pet. 1.17, 18, 19. Now if thou doubtest, whether, in that place be meant the *Scriptures*, the words of the *Prophets*, or no, read but the next Verse, where he addeth for a certain confirmation thereof these words. *Knowing this first, that there is no Prophecy of the Scriptures, of any private interpretation: for Prophecy came not in old time by the will of man but holy men of God spake as they were moved by the Holy Ghost.*

And therefore, what a sad thing is it with those that go about to disown the *Scriptures.* I tell you, however they may slight them now, yet when they come into *hell*, they will see their folly; *They have* Moses *and the Prophets, let them hear them.*]

Further, who are they that are so tossed to and fro, with the several winds of doctrine, that have been broached in these days, but such, for the most part, as have had a light esteem of the Scriptures; for the ground of errour (as Christ saith) is because they know not them, *Mat.* 12. 24. And indeed, it is just with God, to give them over to follow their own dark blinded consciences, to be led into errours, that they might be damned

damned into *hell*, who did not believe that the things contained in the Scripture were the truth, that they might be ſaved and go to Heaven. I cannot well tell how to have done ſpeaking for, and on the *Scriptures* ſide, only this I conſider, *A word is enough to the wiſe*; and therefore I ſhall commit theſe things into the hands of them that are of God: and as for the reſt, I ſhall ſay to them, rather than God will ſave them from *hell* with the breach of his Holy word, if they had a thouſand *ſouls* a piece, God would deſtroy them all; *for the Scriptures cannot be broken*, John 10. 35.

Verſe 30. *And he ſaid, nay Father* Abraham, *but if one went unto them from the dead, they would repent.*

THe Verſe before, you know, as I told you, it was part of an anſwer to ſuch as loſe their *ſouls*, ſo it is a vindication of the Scriptures of *Moſes* and the *Prophets*, *They have* Moſes *and the Prophets, let them hear them.*

Now this Verſe is an anſwer to what was ſaid in in the former; and ſuch an one as hath in it a rejection of the former anſwer. *Nay Father Abraham*, Nay ſaith he; do not ſay ſo, do not put them off with this; *ſend one from the dead*, and then there will be ſome hopes. 'Tis true, thou ſpeakeſt of the *Scriptures* of *Moſes* and the Prophets, and

ſayeſt, *let them hear them*; but theſe things are not ſo well as I could wiſh, I had rather thou wouldeſt ſend one from the dead. In theſe words therefore, *Nay, Father Abraham*, there is a repulſe given. Nay, let it not be ſo. Nay, I do not like of that anſwer; Hear *Moſes* and the *Prophets*? nay. The ſame expreſſion is uſed by Chriſt, *Luke* 13.2, 3. *Think you that they upon whom the Tower of* Siloe *fell, were ſinners above others? I tell you nay, for except ye repent, ye ſhall all likewiſe periſh*. So here, *Nay Father Abraham, &c.*

By this word *Nay*, therefore is ſignified, a rejecting the firſt anſwer.

Now obſerve, I pray you, the reaſon why he ſayes nay, is, becauſe God doth put over all thoſe that will be ſaved, to obſerve and receive the truth contained in Scripture, and believe that. To have a high eſteem of them, and to love and ſearch them, as Chriſt ſaith, *Search the Scriptures, —for they are they which teſtifie of me*, Joh. 5. 39. But the damned ſay, *Nay*, as if he had ſaid, This is the thing to be ſhort, my brethren are unbelievers, and do not regard the Word of God, I know it by my ſelf, for when I was in the World, it was ſo with me; Many a good Sermon did I hear, many a time was I admoniſhed, deſired, intreated, beſeeched, threatned, forewarned of what I now ſuffer: But alas, I was ignorant, ſelf-conceited, ſurly, obſtinate, and rebellious. Many a time the Preacher told me, hell would be my portion, the

devil

devil would wreck his malice on me, God would pour on me his ſore diſpleaſure: but he had as good have preached to the ſtock, to the poſt, to the ſtones I trod on; his words rang in mine ears, but I kept them from my heart. I remember he alledged many a Scripture, but thoſe I valued not; the Scriptures, thought I, what are they? a dead letter, a little Ink and Paper, of three or four ſhillings price. Alas, what is the Scripture, give me a Ballad, a News-book, *George* on Horſe-back, or *Bevis* of *Southampton*, give me ſome book that teaches curious Arts, that tells of old Fables; but for the holy Scriptures I cared not. And as it was with me then, ſo it is with my brethren now; we were all in one ſpirit, loved all the ſame ſins, ſlighted all the ſame counſels, promiſes, incouragements, and threatnings of the Scriptures; and they are ſtill as I left them, ſtill in unbelief, ſtill provoking God, and rejecting good counſel, ſo hardned in their wayes, ſo bent to follow ſin, that let the Scriptures be ſhewed to them daily, let the Meſſengers of Chriſt preach till their hearts ake, till they fall down dead: preaching, they will rather trample it under-foot, and ſwine-like rent them, than cloſe in with the gentle and bleſſed proffers of the Goſpel.

Nay Father Abraham, but if one ſhould riſe from the dead, they would repent. Though they have Moſes and the Prophets, (the Scriptures) they will not repent and cloſe in with Jeſus Chriſt, though the

Scriptures do witneſs againſt them. If therefor there be any good done to them, they muſt have it another way. I think, ſaith he, it would work much on them *if one ſhould riſe from the dead.* And this truth indeed is ſo evident, that ungodly ones have a light eſteem of the Scriptures, that it needs not many ſtrong Arguments to prove it, being ſo evidently manifeſted by their every dayes practice, both in words and actions, almoſt in all things they ſay and do. Yet for the ſatisfaction to the Reader, I ſhall ſhew you by a Scripture or two, (though I might ſhew many) that this was, and is true with the generality of the world. See the words of *Nehemiah* in his 9th Chapter concerning the Children of *Iſrael*, who though the Lord afforded them mercy upon mercy, as it is from ver. 19. to ver. 25. yet ver. 26. ſaith he, *Nevertheleſs they were diſobedient for all thy goodneſs towards them, and rebelled againſt thee,* (but how?) *and caſt thy Law behind their back: Slew the Prophets which teſtifyed againſt them, to turn them to thee; and they wrought great provocations.* Obſerve, 1. They ſinned againſt mercy. And then 2. They ſlighted the Law, or Word of God. 3. They ſlew the Prophets that declared it unto them. 4. The Lord counts it a great provocation. See *Heb.* 3. from ver. 10. to ver. 19. And ſee *Zach.* 7. 11, 12. *But they refuſed to harken,* (ſaith he there of the Wicked) *and pulled away the ſhoulder, and ſtopped their ears, that they ſhould not hear the*

Law,

Law. Yea, they made their hearts hard as an adamant ſtone, leſt they ſhould hear the Law, and the words which the Lord of Hoſts ſent unto them by his Spirit in the former Prophets, &c. Mark I pray you, here is alſo, Firſt, a refuſing to hearken to the word of the Prophets.

2. That they might ſo do, they ſtopped their ears.

3. If any thing was to be done, they pulled away their ſhoulder.

4. To effect this they labour to make their hearts hard as an *Adamant* ſtone.

5. And all this, leſt they ſhould hear and cloſe in with Jeſus, and live, and be delivered from the wrath to come, all which things do hold out an unwillingneſs to ſubmit to, and embrace the words of God, and ſo Jeſus Chriſt which is teſtified of by them. Many other Scriptures I might bring in for confirmation of the thing, as that in *Amos* 7. 12, 13. alſo 2 *Sam.* 2. 24, 25. 2 *Chron.* 25. 15, 16. *Jer.* 7. 23, 24, 25, 26, 27. and chap. 16. 12. Read alſo ſeriouſly that ſaying, in 2 *Chron.* 36. 15. where he ſaith, *And the Lord God of their Fathers ſent unto them by his Meſſengers riſing up betimes, becauſe he had compaſſion on his people, and on his dwelling place.* And did they make them welcome? No, *But mocked the Meſſengers of God, and deſpiſed his words: And was that all?* No, *they miſuſed his Prophets.* How long? *until the wrath of the Lord aroſe againſt them: Till*

there

there was no remedy. See alſo *Jer.* 29. 19. chap. 25. 3, 4, 5: 6, 7. *Luke* 11. 49.

And beſides the Converſion of almoſt all men doth bear witneſs to the ſame, both Religious, and profane perſons; in that they daily neglect, reject, and turn their backs upon the plain teſtimony of the Scriptures.

As, 1. Take the threatnings laid down in holy Writ, and how are they diſregarded; there are but a few places in the Bible, but there are threatnings againſt one ſinner or other; againſt drunkards, ſwearers, lyars, proud perſons, ſtrumpets, whoremongers, covetous railers, extortioners, thieves, lazy perſons; In a word all manner of ſins are reproved, and without Faith in the Lord Jeſus, there is a ſore puniſhment to be executed on the commiters of them; and all this made mention of in the Scriptures.

But for all this, how thick, and by heaps,, do theſe wretches walk up and down our ſtreets? Do but go into the Ale-houſes, and you ſhall ſee almoſt every room beſprinkled with them, ſo foaming out their own ſhame, that it is enough to make the heart of a Saint to tremble, inſomuch that they would not be bound to have ſociety with them any long while for all the world. For as the wayes of the godly are not liked of by the wicked, even *ſo the wayes of the wicked are an abomination to the juſt*, Prov. 29. 27. Pſal. 120. 5, 6.

The Scriptures ſay, *Curſed is the man that truſteth*

th in man, that maketh flesh his arm, and whose heart departeth from the Lord, Jer. 17. 5.

And yet how many poor souls are there in the world, that stand in so much awe and dread of men, and do so highly esteem their favour, that they will rather venture their souls in the hands of the devil with their favour, than they will fly to Jesus Christ for the salvation of their Soul. Nay, though thy be convinced in their Souls that the way is the way of God; yet how do they labour to stifle convictions, and turn their ears away from the truth, and all because they will not lose the favour of an opposite neighbour: Oh! I dare not for my Master, my Brother, my Landlord, I shall lose his favour, his house of work, and so decay my calling. *O* saith another, I would willingly go in this way, but for my Father he chides and tells me, he will not stand my friend when I come to want; I shall never enjoy a penyworth of his goods, he will disinherit me; And I dare not, saith another, for my Husband, for he will be a railing, and tells me, he will turn me out of doors, he will beat me, and cut of my legs. But I tell you, if any of these, or any other things be so prevalent with thee now, as to keep thee from seeking after Christ in his wayes; they will also be so prevalent with God against thee, as to make him cast off thy Soul, because thou didst rather trust man than God; and delight in the embracing of man rather than in the favour of the Lord.

2. Again

2. Again, the Scripture ſaith, *He that being often reproved, hardneth his neck, ſhall ſuddenly be deſtroyed, and that without remedy*, Prov. 29. 1. Yet many are ſo far from turning, though they have been convinced of their wretched ſtate an hundred times; that when convictions or trouble for ſin comes on their Conſciences, they go on ſtill in the ſame manner, reſiſting and choaking the ſame, though remedileſs deſtruction be hard at their heels.

3. Again, thou haſt heard ſay, *Unleſs a man be born again he cannot enter into the Kingdom of Heaven*, Joh. 3. 3, 5. 7. And yet thou goeſt on in a natural ſtate, an unregenerate condition; nay, thou doſt reſolve never to turn nor be changed, though hell be appointed on purpoſe to ſwallow up ſuch, *Iſa.* 14. 9. *Pſal.* 9. 17. *The wicked ſhall be turned into hell, and all the Nations that forget God.*

4. Again, the Scripture ſaith plainly; That *he that loveth and maketh a lye, ſhall have his part in the lake that burneth with fire and brimſtone*, Rev. 21. 8, 27. And yet thou art ſo far from dreading it that it is thy delight to jeſt and jeer, and lye for a penny or two pence or ſix pence gain. And alſo if thou canſt make the reſt of thy companions merry by telling things that are falſe of them that are better than thy ſelf, thou doſt not care a ſtraw. Or if thou heareſt a lye from, or of another,

thou

thou wilt tell it, and ſwear to the truth of it. O miſerable!

5. Thou haſt heard and read, That *he that believes not, ſhall be damned*, Mark. 16. 16. And *that all men have not Faith*, 2 Theſſ. 3. 2. and yet thou doſt ſo much diſregard theſe things, that it is like thou didſt ſcarce ever ſo much as examine ſeriouſly whether thou wert in the faith or no; but doſt content thy ſelf with the Hypocrites hope, which at the laſt God will cut off, and count it no better than the ſpiders web, *Job* 8. 13, 14, or the houſe that is builded on the ſands, *Luke* 6. 49. Nay, thou peradventure doſt flatter thy ſelf, and thinkeſt that thy Faith is as good as the beſt of them all, when alas poor ſoul, thou mayeſt have no ſaving faith at all; which thou haſt not, if thou be not born again and made a new Creature, 2 *Cor.* 2. 17.

6. Thou haſt heard, That *he that neglects Gods great ſalvation, ſhall never eſcape his great damnation*, Heb. 2. 3. compared with *Luke* 14. 24. and *Rev.* 14. 19, 20. And yet when thou art invited, intreated, and beſeeched to come in, (*Luke* 14. 17, 18. 2 *Cor.* 5. 19, 20. *Rom.* 12. 1.) thou wilt make any excuſe to ſerve the turn. Nay, thou wilt be ſo wicked, as to put off Chriſt time after time, notwithſtanding he is ſo freely profered to thee: a little ground, a few Oxen, a Farm, a Wife, a two penny matter, a Play; nay, the fear of a mock, a ſcoff, or a jeer, is of greater weight to draw thee

thee back, than the Salvation of thy Soul to draw thee forward.

7. And thou haſt heard that, *Whoſoever will be a friend of the World is the enemy of God*, Jam. 4. 4. But thou regardeſt not theſe things, but contrariwiſe, rather than thou wilt be out of the friendſhip and favour of this world, thou wilt ſin againſt thine own Conſcience, and get thy ſelf into favour by fawning, and flattering of the world. Yea, rather than thou wilt go without it, thou wilt diſſemble, lye, backbite thy Neighbour, and an hundred other tricks thou wilt have.

8. You have heard that the day of Judgement is near, in which you and I all of us muſt appear before the *Tribunal* of Jeſus Chriſt, and there be made to give an account to him that is ready to judge the quick and the dead; even of all that ever we did, yea, of *all* our ſins in thought, word, and deed, and ſhall certainly be damned for them too, if we cloſe not in with our Lord Jeſus Chriſt, and what he hath done and ſuffered for eternal life, and that not *notionally* or *traditionally*, but *really* and *ſavingly*, in the power, and by the operation of the ſpirit, through faith (*Eccleſ.* 11. 9. 12. 14. *Heb.* 9. 27. *Acts* 10. 42. *Acts* 17. 30, 31. 2 *Cor.* 5. 10. *Rev.* 20. 12.) *And I ſaw the dead ſmall and great, ſtand before God, and the Books were opened, and another Book was opened, which is the Book of Life; and the dead were judged out of thoſe things that were written in the Books.* There is the

Book

Book of the Creatures, the Book of Conſcience, the Book of the Lords Remembrance, the Book of the Law, the Book of the Goſpel. (*Rom.* 1.20. compare with *Rom.* 2.12.15. *Rev.* 6.ver. 19. *Joh.* 12. 48.) *Then ſhall he ſeparate them one from another, as a Shepherd divideth his Sheep on his right hand, and the Goats on his left.* (*Mat.* 25. 30, 31, 32.) *And ſhall ſay to them on his right hand, Come ye bleſſed,* verſ. 34. *But to the other go, or depart ye curſed,* ver. 41. Yet notwithſtanding, the Scriptures do ſo plainly and plentifully ſpeak of theſe things, alas, who is there that is weaned from the world, and from their ſins and pleaſures, to fly from the wrath to come? *Mat.* 3. 7. notwithſtanding, the Scripture ſaith alſo, *That Heaven and Earth ſhall paſs away, rather than one jot or one tittle of the word ſhall fail, till all be fulfiled,* they are ſo certain, *Luke* 21. 27.

But leaving the threatnings, let us come to the promiſes, and ſpeak ſomewhat of them, and you may ſee how light men make of them, and how little they ſet by them, notwithſtanding the mouth of the Lord hath ſpoken them.

As firſt, *Turn ye fools, ye ſcorners, ye ſimple ones, at my reproof; and behold I will pour out my ſpirit unto you,* Prov. 1. 24. And yet perſons had rather be in their fooliſhneſs and ſcorning ſtill, and had rather imbrace ſome filthy luſt, than the holy, undefiled and bleſſed Spirit of Chriſt, thorow the promiſe, though by it, as many as receive it,

are

are sealed unto the day of redemption, Eph. 4. 30. And although he that lives and dies without it, is none of Christs, *Rom.* 8. 9.

2. God hath said, If thou do but come to him in Christ, *though your sins be as red as Scarlet, they shall be as white as Snow: and he will by no means cast thee away*, (compare *Isa.* 1. 18. with *Joh.* 6. 27.) yet poor souls *will not come to Christ that they might have life.* (Joh. 5. 41.) but rather, *after their hardness and impenitent heart, treasure up unto themselves wrath, against the day of wrath, and revelation of the righteous judgement of God*, Rom. 2. 4, 5, 6.

3. Christ Jesus hath said in the word of truth, That if any man will serve and follow him, *Where he is, there shall also his servants be*, Joh. 12. 16. but yet poor souls choose rather to follow Sin, Satan, and the World, though their companions be the Devils, and damned souls for ever. *Mat.* 25. 41.

4. He hath also said, *Seek first the Kingdom of God, and all other things shall be added.* But let who so will seek after the Kingdom of Heaven first for them; For they will take the first time while time serves to get the things of this life. And if it be so, that they must needs seek after Heaven, or else be damned, they will stay till they have more leisure, or till they can better attend to it; or till they have other things handsome about them; or till they are older; when they have little else to do; or when they come to be sick, and to die. Then Lord have mercy upon them

them; though it be ten thousand to one, but they perish for ever.

For commonly, the Lord hath this way to deal with such sinners, who put him off when he is striving with them, *either to laugh at their calamity, and mock when their fear cometh,* (Prov. 1. 26, 28.) or else send them to the gods they have served, which are the Devils, *Judg.* 10. 13, 14. *Go to the gods you have served, and let them deliver you,* (*saith he*); compare this with *John* 8. 44.

5. He hath said, *There is no man that forsaketh Father, or Mother, Wife, or Children, or Lands for his sake, and the Gospel, but shall have an hundred fold in this world, with persecution, and in the world to come life everlasting,* Mar. 10. 29, 30.

But men for the most part, are so far off from believing the certainty of this, that they will scarce lose the earning of a penny to hear the Word of God, the Gospel of Salvation. Nay, they will neither go themselves, nor suffer others to go, (if they can help it) without threatning to do them mischief, if it lie in their way: Nay further, many are so far from parting from any worldly gain, for Christ's sake and the Gospels, that they are still striving, by hook and by crook, as we say, by swearing, lying, cousening, stealing, covetousness, extortion, oppression, forgery, bribery, flattery, or any other way to get more, though they get together with these, death, wrath, damnation, *hell*, the *Devil*, and all the *plagues* that God can pour

upon them. And if any do not run with them to the ſame exceſs of riot, but rather for *all* their threats, will be ſo bold, and careleſs (as they call it) as to *follow* the wayes of God; if they can do no more, yet they will whet their tongues like a Sword to wound them, and do them the greateſt miſchief they can, both in ſpeaking againſt them to Neighbours, to Wives, to Husbands, to Landlords, and raiſing falſe Reports of them. But let ſuch take heed, leſt they be in ſuch a ſtate and woful condition, as he was in, who ſaid in vexation and anguiſh of ſoul, *One drop of cold water to cool my tongue.*

Thus might I add many things out of the holy Writ, both threatnings and promiſes, beſides thoſe heavenly Counſels, loving Reproofs, free Invitations to all ſorts of ſinners, both old and young, rich and poor, bond and free, wiſe and unwiſe. All which have been, now are, and it is to be feared, as long as this world laſts, will be trampled under the feet of thoſe Swine, (I call them not men) who will continue in the ſame. But take a review of ſome of them.

1. *Counſel.*

What heavenly counſel is that, where Chriſt ſaith, *Buy of me gold tried in the fire, that thou mayeſt be rich, and white rayment that thou mayeſt be cloathed, that the ſhame of thy nakedneſs do not appear* Rev.

Rev.3.17,18. Also that, *Ho every one that thirsteth, come to the waters: Yea come, buy wine and milk without money, and without price*, Isa.55.1. *Hear, and your souls shall live.* Verse 3. *Lay hold of my strength, that you may make peace with me, and you shall make peace with me*, Isa.27.5.

2. Instruction.

What Instruction is here.

Hear instruction and be wise, and refuse it not. Blessed is the man that heareth me, (saith Christ) *watching daily at my gates, waiting at the posts of my doors: For whoso findeth me, findeth life, and shall obtain favour of the Lord*, Prov.8. 32, 33, 34, 35. *Take heed that no man deceive you by any means. Labour not for the meat that perisheth, but for that which endureth unto everlasting life*, Joh.6.27. *Strive to enter in at the strait gate*, Luke 13. 24. *Believe on the Lord Jesus, and thou shalt be saved*, Acts 16. 31. *Believe not every spirit, but try the spirits. Quench not the spirit. Lay hold on eternal life. Let your light so shine before men, that they may see your good works, and glorifie your Father which is in Heaven*, Mat.5. 16. *Take heed and beware of hypocrisie; watch and be sober. Learn of me* (saith Christ.) *Come unto me.*

3. Forewarning.

What forewarning is here.

Because there is wrath, beware lest he take thee away with his stroke, then a great ransome cannot deliver thee, Job 36.18. *Be ye not mockers, lest your bands be made strong, for I have heard from the Lord God of Hosts, a Consumption even determined on the whole Earth,* Isa. 28.22. *Beware therefore, lest that come upon you that is written: behold ye despisers, and wonder, and perish. For behold, I work a work in your dayes, which ye shall in no wise believe, though a man declare it unto you,* Act. 13. 40, 41. *Let him that thinketh he standeth, take heed lest he fall,* 1 Cor. 10. 12. *Watch and pray, lest you enter into temptation,* Luke 22. 40. *Let us fear therefore, lest a promise being made, or left us, of entring into his rest, any of you should seem to come short of it,* Heb. 4. 1. *I will therefore put you in remembrance, though you once knew this, how that the Lord having saved the people out of Ægypt, afterward destroyed them that believed not,* Jude 5. *Hold fast that thou hast, let no man take thy Crown,* Rev. 3. 11.

4. Comfort.

What comfort is here.

He that cometh unto me, I will in no wise cast out.

Joh.

Joh. 6. 37. *Come unto me all ye that labour, and are heavy laden, and I will give you rest*, Mat. 11.28. *Be of good chear, thy sins are forgiven thee. I will never leave thee, nor forsake thee,* (for) *I have loved thee with an everlasting love*, Jer. 31.3. *I lay down my life for my sheep; I lay down my life, that they might have life. I am come that they might have life, and that they might have it more abundantly. I have heard thee in a time accepted, and in the day of salvation have I succoured thee*, 2 Cor. 6.2. *Though their sins be as Scarlet, they shall be as white as Snow; though they be as Crimson, they shall be as Wooll. For I have blotted out as a thick Cloud thy transgressions, and as a Cloud thy sins; return unto me, for I have redeemed thee*, Isa. 44.22.

5. Grief to those that fall short.

O sad Grief!

How have I hated instruction, and mine heart despised reproof, and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me, Prov. 7.11, 12, 13. *They shall curse their King and their God, and look upwards. And they shall look to the Earth, and behold trouble and darkness, and dimness of anguish: and they shall be driven into darkness*, Isa. 8. Vers. 21, 22. *He hath dispersed abroad, he hath given to the poor, his righteousness endureth for ever.* —*The wicked shall see it, and be grieved, he shall gnash with his teeth, and melt away; the de-*

fire of the wicked shall perish, Psal. 112. 9, 10.

There shall be weeping when ye shall see Abraham, Isaac, *and* Jacob, *and all the* Prophets *in the Kingdom of Heaven, and your selves thrust out*, Luke. 13. 26, 27, 28. all which things are slighted by the world.

Thus much in short touching this; that ungodly men undervalue the Scriptures and give no credit to them, when the truth that is contained in them, is held forth in simplicity unto them, but rather cry out, *nay, but if one should rise from the dead*, then they think something might be done: when alas, though signs and wonders were wrought by the hands of those that preach the *Gospel*, those poor creatures would never the sooner convert, though they suppose they should, as is evident by the carriages of their fore-runners, who, albeit the Lord Jesus Christ himself did confirm his Doctrine by miracles, as opening blind eyes, casting out of *Devils*, and raising the dead, they were so far from receiving either him, or his Doctrine, that they put him to death for his pains, though he had done so many Miracles among them: yet they believed not in him, *John* 12. 37. But to pass this, I shall lay down some of the grounds of their rejecting and undervaluing the Scriptures, and so pass on.

1. Because they do not believe that they are the Word of God, but rather suppose them to be the Inventions of men, written by some Politicians, on purpose to make poor ignorant people to submit to some Religion and Government. Though they do not say this

this, yet their practices testifie the same; as he that when he hears the words of the curse, yet blesseth himself in his heart, and saith he shall have peace, though God saith he shall have none, *Deut.* 29.18, 19,20. And this must needs be; for, did but men believe this that it is the Word of God, then they must believe that he that spake it is true, therefore shall every word and tittle be fulfilled. And if they come once to this, unless they be stark mad, they will have a care how they do throw themselves under the lash of eternal Vengeance. For the reason why the *Thessalonians* received the Word, was, because they believed it was the Word of God, and not the word of man, which did effectually work in them by their thus believing. 1 *Thess.*2. 13, 14. *When ye received the Word which ye heard of us*, saith he, *ye received it not as the word of man, but (as it is indeed) the Word of God, which effectually worketh in you that believe.* So that did a man but receive it in hearing, or reading, or meditating, as it is the Word of God, they would be converted. *But the Word preached doth not profit, not being mixed with Faith in them that hear it*, Heb.4. 1, 2.

2. Because they do not indeed see themselves by Nature, heirs of that exceeding Wrath and Vengeance that the Scriptures testify of. For did they but consider what God intends to do with those that live and die in a natural state, it would either sink them into despair, or make them fly for re-

ſuge to the hope that is ſet before them. But if there be never ſuch ſins committed and never ſo great wrath denounced, and the time of execution be never ſo near; yet if the party that is guilty be ſenſeleſs, and altogether ignorant thereof, he will be careleſs, and regard it nothing at all. And that man by nature is in this condition it is evident. For take the ſame man that is ſenſeleſs, and ignorant of that miſery he is in by nature, I ſay, take him at another time, when he is a little awakened, and then you ſhall hear him roar, and cry out ſo long as trouble is upon him, and a ſenſe of the wrath of God hanging over his head: *Good ſirs, what muſt I do to be ſaved?*

Though the ſame man at another time (when his conſcience is fallen aſleep, and grown hard) will lie like the *Smiths* Dog, at the foot of the Anvil, though the fire-ſparks flie in his face. But as I ſaid before, when any one is a little awakened, O! what work will one verſe, one line, nay one word of holy Scriptures make in his heart; he cannot eat, ſleep, work, keep company with his former companions; and all becauſe he is afraid that the damnation ſpoken of in Scripture, will fall to his ſhare, like *Balaam*, who ſaid, *I cannot go beyond the word of the Lord*, Numb. 22. 18. ſo long as he had ſomething of the Word of the Lord with authority, ſeverity, and power on his heart, but at another time he could teach *Balak*

to

to caſt a ſtumbling-block before the Children of Iſrael, Rev. 2. 14.

3. Becauſe the carnal Prieſts do tickle the ears of their hearers with vain Philoſophy and deceit, and thereby harden their hearts againſt the ſimplicity of the Goſpel and Word of God, which things, the Apoſtle admoniſhed thoſe that have a mind to cloſe in with Chriſt to avoid, *Col.* 2. 8. ſaying, *Beware leſt any man* (be he what he will) *ſpoil you, through Philoſophy and vain deceit, after the traditions of men, and rudiments of the world and not after Chriſt.* And you who muzzle up your people in ignorance with *Ariſtotle*, *Plato*, and the reſt of the heatheniſh Philoſophers, and preach little, if any thing, of Chriſt rightly: I ſay unto you, that you will find you have ſinned againſt God, and beguiled your hearers, when God ſhall in the Judgement-day, lay the cauſe of the damnation of many thouſands of ſouls to your charge, and ſay, *He will require their blood at your hands*, Ezek. 33. 6.

4. Another reaſon why the carnal unbelieving world do ſo ſlight the Scriptures, and Word of God, is, becauſe the judgment ſpoken of in the Scripture, is not preſently executed on the tranſgreſſors. *Becauſe ſentence againſt an evil act, is not ſpeedily executed, therefore the hearts of the ſons of men, are wholly ſet in them to do evil*, Eccleſ. 8. 11. Becauſe God doth not preſently ſtrike the poor wretch as ſoon as he ſins, but waits, and forbears, and

and is patient: Therefore the world judging *God* to be unfaithful, go to it again, and again, and every time grow harder and harder, till at last, God is forced either to stretch out his mighty power to turn them, or else send death with the Devil and Hell to fetch them. *Thou thoughtest* (saith God) *that I was altogether such an one as thy self, but I will reprove thee, and set them in order before thy face. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver*, Psal. 50. 20, 21.

5. Another Reason why the blind world do slight the authority of Scripture, is, because they give ear to the Devil, who through his subtilty casteth false evasions, and corrupt interpretations on them, rendring them not so point blank the mind of God, and a rule for direction to poor souls, perswading them, that they must give ear and way to something else besides, and beyond that: or else he labours to render it vile and contemptible, by perswading them that it is a dead letter, when indeed they know not what they say, nor whereof they affirm. For the Scripture is not so dead, but that the knowledg of it is able to make any man wise unto salvation through faith and love which is in Christ Jesus, 2 *Tim.* 3. 15. And is profitable for instruction, reproof, and correction in righteousnes; that the man of God may be throughly furnished to all good works, *ver.* 17.

And

And where it is ſaid the letter killeth, he meaneth the Law, as it is the miniſtration of damnation or a Covenant of works, and ſo indeed it doth *kill*, and muſt do ſo, becauſe it is juſt, forasmuch as the party that is under the ſame, is not able to yield to it a compleat and continual obedience. But yet I will call *Peter* and *Paul* to witneſs, that the Scriptures are of a very glorious concernment, in as much as in them is held forth to us the way of life; and alſo, in that they do adminiſter good ground of hope to us, *Rom.* 15. 4. *For whatſoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scripture, might have hope.* And again, *Rom.* 16. 25, 26. *Now to him that is of power to ſtabliſh you according to my Goſpel, and the preaching of Jeſus Chriſt, according to the Revelation of the myſtery which was kept hid ſince the World began, but now is made manifeſt, and by the Scriptures of the Prophets, according to the Commandment of the everlaſting God, made known to all Nations for the obedience of faith.* And therefore, whoſoever they be that ſlight the Scriptures, they ſlight that which is no leſs than the word of *God*; and they who ſlight that, ſlight him that ſpake it; and they that do ſo, let them look to themſelves, for God will be revenged on ſuch. Much more might be ſaid to this thing but I would not be tedious.

A word or two more, ſo I have done with this

this. Consider the danger of slighting the words of the Prophets or Apostles, whether they be correction, reproof, admonition, forewarning, or the blessed invitations and promises contained in them..

Such souls do provoke God to anger, and to execute his vengeance on them. *They refused to hearken, they pulled away their shoulder, they stopped their ears; lest they should hear the Law, and they made their hearts Adamant stone, that they might not hear the Law, and the words that were spoken to them by his spirit in the former Prophets: Therefore came a great wrath upon them,* Zech. 7. 11, 12.

2. God will not regard in their calamity. *Because I called, and ye refused, I stretched out my hand, and no man regarded, but set at nought all my counsels, and would have none of my reproof: I also will laugh at your calamities and mock when your fear cometh. When their fear cometh as desolation, and their destruction like a Whirlwind. Then shall they call, but I will not answer; they shall seek me early, but they shall not find me,* Prov. 1. 25, 26, 27.

3. God doth commonly give up such men to delusions to believe lies. *Because they received not the love of the truth, that they might be saved, therefore God shall send them strong delusions, that they should*

should believe a lie; that they all might be damned, 2 Thes. 2. 11, 12.

4. In a word, they that do continue to reject and slight the Word of God, they are such, for the most part, as are ordained to be damned. Old *Eli* his sons not hearkning to the voice of their father, reproving them for their sins, but disobeying his voice, it is said, *It was because the Lord would slay them,* 1 Sam. 2. 15. Again, see in 2 *Chron.* 25. 15, 16. *Amaziah* having sinned against the Lord, he sends to him a Prophet to reprove him: But *Amaziah* sayes, *Forbear, wherefore shouldst thou be smitten?* (he did not hearken to the word of God) *Then the Prophet forbare, saying, I know that God hath determined to destroy thee, because thou hast not hearkned to my counsel.* Read therefore, and the Lord give thee understanding. For a miserable end will those have that go on in sinning against God, rejecting his Word.

Other things might have been observed from this verse, which at this time I shall pass by; partly, because the sum of them hath been touched already, and may be more clearly hinted at in the following verse, and therefore I shall speak a few words to the next verse, and so draw towards a conclusion.

Verse

Ver. 31. *And he ſaid unto him, If they hear not* Moſes *and the Prophets, neither will they be perſwaded, though one riſe from the Dead.*

And he ſaid] That is, and God made anſwer to the words ſpoken in the verſe before, *And he ſaid unto him if they hear not* Moſes, *&c.* As if he had ſaid, *Moſes* was a man of great Renown, a man of worthy note, a man that talked with *God* face to face, as a man ſpeaketh to his Friend: The words that *Moſes* ſpake, were ſuch as I commanded him to ſpeak: Let who will queſtion them, I will own them, credit them, bleſs them that cloſe in with them, and curſe thoſe that reject them.

I my ſelf ſent the Prophets, they did not run of their own heads; I gave them Commiſſion; I thruſt them out and told them what they ſhould ſay. In a word, they have told the World what my mind is to do, both to Sinners and to Saints; *They have* Moſes *and the* Prophets, *let them hear them.* Therefore, he that ſhall reject and turn his back either upon the Threatnings, Counſels, Admonitions, Invitations, Promiſes, or whatſoever elſe I have commanded them to ſpeak, as to Salvation and Life, and to Directions therein, ſhall be ſure to have a ſhare in the many Curſes, that they have ſpoken, and the Deſtruction that is pronounced by them. Again, *If they hear not* Moſes,

ſes, *and the Prophets*, &c. As if he had ſaid, Thou wouldeſt have me ſend one from the Dead unto them, what needs that? They have my Mind already, I have declared unto them what I intend to ſtand to, both for ſaving them that believe, and damning them that do not. That therefore which I have ſaid, I will make good, whether they hear or forbear. And as for this deſire of yours, you had as good deſire me to make a new Bible, and ſo to revoke my firſt Sayings, by the Mouth of my Prophets. But I am God, and not Man, and my Word is immutable, unchangeable, and ſhall ſtand as faſt as my Decrees can make it; *Heaven and Earth ſhall paſs away, but one jot or tittle of my Word ſhall not paſs.* If thou hadſt ten Thouſand Brethren, and every one in danger of loſing his Soul, if they did not cloſe in with what is contained and recorded in the Scriptures of Truth, they muſt even every one of them periſh, and be for ever damned in Hell; for the Scriptures cannot be broken. I did not ſend them ſo unadviſedly, to recal it again by another conſideration. No; *For I ſpeak in Righteouſneſs and in Judgment*, Iſa. 63. 1, 2, 3. and in much Wiſdom and Counſel. It being therefore gone out of my Mouth in this manner, *It ſhall not return in vain, until it hath accompliſhed the thing whereto I have ſent it.*

But again, Thou ſuppoſeſt that Miracles and Wonders will work more on them, which makes thee ſay, *Send one from the Dead.* But herein thou

art

art mistaken, for I have proved them with that once and again, by more than one, or two, or three of my Servants. How many Miracles did my Servant *Moses* work by Commandment from me in the Land of *Egypt*, at the *Red-Sea*, and in the *Wilderness*? yet they of that Generation were never the sooner converted for that, but notwithstanding rebelled and lusted, and in their hearts turned back into *Egypt*, *Act.* 7. How many Miracles did *Samuel*, *David*, *Elias*, *Elisha*, *Daniel*, and the Prophets, together with my Son, who raised the Dead, cast out Devils, made them to see that were born blind, gave and restored Limbs? yet for all this (as I said before) they hated him, they crucified him. I raised him again from the Dead, and he appeared to his Disciples who were called, and chosen, and faithful, and he gave them Commandment and Commission, to go and testifie the Truth of this to the World; and to confirm the same, he inabled them to speak with divers Tongues, and to work Miracles most plentifully; yet there was great persecution raised against them, insomuch that but a few of them died in their beds. And therefore, though thou thinkest that a Miracle will do so much with the World, yet I say, No: *For if they will not believe* Moses *and the Prophets, neither will they be perswaded, though one should rise from the Dead.*

From these words therefore take notice of this Truth; namely, that those who reject, and believe not

not *Moſes* and the Prophets, are a very hard-hearted people, that will not be perſwaded, though one riſe from the dead.

They that regard not the Holy Scriptures, to turn to God, finding them to teſtifie of his goodneſs and mercy, there is but little hopes of their Salvation; *For they will not*, mark, *they will not be perſwaded, though one ſhould riſe from the dead.* This Truth is confirmed by Jeſus Chriſt himſelf: If you read *John* 5. where the Lord is ſpeaking of himſelf, that he is the very Chriſt; he brings in four or five Witneſſes to back what he ſaid. Firſt, *John Baptiſt.* 2. The Works that his Father gave him to do. 3. His Father ſpeaking from Heaven. 4. The Teſtimony of the Scriptures; when all this was done, ſeeing yet they would not believe, he laies the fault upon one of theſe two things.

1. Their regarding an eſteem among Men.

2. Their not believing of the Prophets Writings, even *Moſes* and the reſt. *For had ye believed* Moſes (ſaith he) *ye would have believed me? For he wrote of me. But if ye believe not his Writings, how can ye believe my words?* Now, I ſay, he that ſhall ſlight the Scriptures, and the Teſtimony of the Prophets in them concerning Jeſus Chriſt, muſt needs be in great danger of loſing his Soul, if he abide in this condition; becauſe he that ſlights the Teſtimony, doth alſo ſlight the Thing teſtified of, let him ſay the contrary never ſo often. For as Jeſus Chriſt hath here laid down the Reaſon of

Mens not receiving him; so the Apostle, in another place, layes down the Reason again with an high and mighty aggravation, 1 *John* 5.10. saying, *He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a lyar; because he believeth not the* Record, Mark, *the Record that God gave of his Son.* The *Record*, you will say, what is that? Why, even the Testimony that God gave of him by the Mouth of all the holy Prophets since the World began, *Acts* 3. 20. That is, God sending his Holy Spirit into the hearts of his Servants the Prophets and Apostles, He, by his Spirit in them, did bear Witness or Record, to the Truth of Salvation by his Son Jesus, both before, and after his coming. And thus is that place also to be understood, which saith; *There are three that bear Record in Earth, the Spirit, and the Water, and the Blood.* That is, the Spirit in the Apostle, which preached him to the World, as is clear, if you read seriously, 1 *Thes.* 4. 8. The Apostle speaking of Jesus Christ, and obedience to God through him, saith thus: *Now he that despiseth, despiseth not us, but God:* But it is you that speak; True, but it is by and through the Spirit, *He therefore that despiseth, despiseth not Man, but God, who also hath given us of his Holy Spirit.* This is therefore a mighty confirmation of this Truth, that he that slights the Record or Testimony that God by his Spirit, in his Prophets and Apostles, hath testified unto us, slights the Testimony of the Spirit,

Spirit, who moved them to ſpeak theſe Things; and if ſo, then I would fain know, how any man can be ſaved by Jeſus Chriſt, that ſlights the Teſtimony concerning Chriſt; yea, the Teſtimony of his own Spirit, concerning his own Self? 'Tis true, men may pretend to have the Teſtimony of the Spirit, and from that Conceit, ſet a low Eſteem on the Holy Scriptures: But that Spirit that dwelleth in them, and teacheth them ſo to do, it is no better than the Spirit of Satan, though it calls it ſelf by the Name of the Spirit of Chriſt. *To the Law therefore, and to the Teſtimony,* Try them by that: *If they ſpeak not according to this Word, it is becauſe there is no Light in them.*

The Apoſtle *Peter* when he ſpeaks of the glorious Voice that he had from his Excellent Majeſty, ſaying of Chriſt, *This is my beloved Son, hear him,* ſaith thus to him whom he wrote unto; *You have alſo a more ſure Word of Prophecy,* (or of the Prophets, for ſo you may read it) *unto which you do well that you take heed.* That is, Though we tell you that we had his excellent Teſtimony from his own Mouth, evidently, yet you have the Prophets: We tell you this, and you need not doubt of the Truth of it; but if you ſhould, yet you may not, muſt not, ought not, to queſtion them: Search therefore unto them, until the Day dawn, and the Day-ſtar ariſe in your hearts; That is, until by the ſame Spirit that gave forth the Scripture, you find the Truth confirmed to your Souls, which you

have recorded in the Scriptures: That this Word of Prophecy, or of the Prophets, is the Scriptures, read on. *For* (saith he) *knowing this first, that no Prophecy of the Scriptures, is of any private interpretation*, &c. 2 *Pet.* 1. 18, 19, 20. But you will say, What needs all this ado, and why is all this time and pains spent in speaking to this, that is surely believed already? This is a Thing received by all, that they believe the Scriptures to be the Word of God, that sure Word of Prophecy; and therefore you need not spend your time in proving these Things, and the Truth of them, seeing we grant and confess the Truth of it, before you begin to speak your judgment of them.

Answ. The Truths of God cannot be born witness unto too often; you may as well say, You need not preach Jesus Christ so much, seeing he hath been, and is received for the True *Messias* already.

2. Though many may suppose, that they do believe the Scriptures, yet if they were but well examined, you would find them either by word of mouth, or else by conversation, to deny, reject, and slight the Holy Scriptures. 'Tis true, there is a notional, and Historical Assent in the Head, I say, *In the Head* of many, or most, to the Truth contained in Scripture: But try them, I say, and you shall find but a little, if any, of the Faith of the operation of God in the hearts of poor men, to believe the Scriptures, and Things contained in them.

Many,

Many, yea moſt men believe the Scriptures, as they believe a Fable, a Story, a Tale, of which there is no certainty; but alas! there are but few do in Deed and in Truth, believe the Scriptures to be the very Word of God.

Obj. But you will ſay, This ſeems ſtrange to me. *Anſw.* And it ſeems as true to me; and I doubt not but to make it manifeſt, that there are but few, yea very few, that do effectually, (for that I aim at) believe the Scriptures and the Truths contained in, and ſpoken of by them. But to make this appear, and that to purpoſe (if God will) I ſhall lay you down the ſeveral Operations that the Scriptures have on them, who do effectually believe the Things contained in them.

1. He that doth effectually believe the Scriptures, hath in the firſt place been killed, I ſay killed by the Authority of the Holy Scriptures; ſtruck ſtark dead in a Spiritual ſenſe, by the Holy Scripture, being ſet home by that Spirit, which gave them forth upon the Soul. *The Letter killeth*; the *Letter* ſtrikes men dead, 2 *Cor.* 3.6. and this *Paul* witneſſed, and found, before he could ſay, *I believe all that the Prophets have ſpoken.* Where he ſaith, *I was alive without the Law once*; That is, in my natural ſtate, before the Law was ſet on my heart with power: *But when the Commandment came, ſin revived and I died,* Rom. 7. 9. *And that Law that was ordained to life, I found to be unto death: for ſin taking occaſion by the Command-*

ment deceived me, and thereby ſlew me, ver. 10. Now that which is called the *Letter* in *Cor.* is called the Law in *Rom.* 7. which by its power and operation, as it is wielded by the Spirit of God, doth in the firſt place kill and ſlay all thoſe that are inabled to believe the Scriptures. I kill, ſaith God; That is, with my Law. I pierce, I wound, I prick men into the very heart, by ſhewing them their ſins againſt my Law, *Deut.* 32. 69. *Act.* 2. 36, 37. And he that is ignorant of this, is alſo ignorant of, and doth not really and effectually believe the Scripture.

But you will ſay, How doth the Law kill and ſtrike dead the poor Creature?

Anſw. Firſt, The *Letter* or *Law*, doth kill thus: It is ſet home upon the Soul, and diſcovers to the Soul its Tranſgreſſions againſt the Law; and ſhews the Soul alſo, that it cannot compleatly ſatisfie the Juſtice of GOD, for the breach of his Law, therefore it is condemned, *Joh.* 3. 19. Mark, *He that believes not is condemned already*; To wit, by the Law, that is, the Law doth condemn him; yea, it hath condemned him already for his ſins againſt it, as it is written, *Curſed is every one that continueth not in all things that are written in the Book of the Law to do them*, Gal. 3. 10. Now all men, as they come into the World, are in this condition, *that is*, condemned by the Law. Yet not believing their Condemnation by the Law really, they do not alſo believe really and effectually the Law that doth condemn them. For as

men

men have but a notion of the one, *that is*, their condemnation, becauſe of ſins againſt the Law; ſo they have but a notion of the condemning, killing, and deſtroying power of the Law; for as the one is, ſo in theſe things, alwayes is the other: There is no man that doth really believe the Law or Goſpel further, than they do feel the power and authority of them in their hearts: *Ye erre, not knowing the Scriptures, nor the power of God.* Now this *Letter*, or *Law*, is not to be taken in the largeſt ſenſe, but is ſtrictly to be tyed to the Ten Commandments, whoſe proper Work is onely by ſhewing the Soul its ſins againſt this Law, to kill, and there leaves him ſtark dead, not giving him the leaſt life, or ſupport, or comfort, but leaves the Soul in an helpleſs and hopeleſs condition, as from it ſelf, or any other meer Creature.

'Tis true, the Law hath laid all men for dead, as they come into the World; but all men do not ſee themſelves dead, until they ſee the Law that ſtruck them dead, ſtriking in their Souls, and having ſtruck them that fatal blow: As a man that is faſt aſleep in an houſe, and that on fire about his Ears, and he not knowing of it, becauſe he is aſleep; even ſo, becauſe poor Souls are aſleep in ſin, though the Wrath of God, the Curſe of his Law, and the flames of Hell, have beſet them round about, yet they do not believe it, becauſe they are aſleep in ſin. Now, as he that is awakened and ſees this, ſees, that through this he is a dead man:

Even ſo they that do ſee their ſtate by nature, being ſuch a ſad condition, do alſo ſee themſelves by that Law to be dead men naturally.

But now, when didſt thou feel the power of this firſt part of the Scripture, the Law, ſo mighty as to ſtrike thee dead? If not, thou doſt not ſo much as verily believe that part of Scripture that doth contain the Law in it, to be the truth of God. Yet if thou ſhouldeſt have felt ſomething, I ſay ſomething of the killing power of the Law of God in thine heart, this is not an Argument to prove, that thou believeſt all the Things contained in Scripture; for there is Goſpel as well as Law, and therefore I ſhall ſpeak to that alſo; *that is*, whether thou haſt felt the power of the Goſpel, as well as ſomething of the power of the Law.

2. Then, thou haſt found the power of the Goſpel, and ſo believed it; thou haſt found it thus with thy ſoul.

1. Thou haſt been ſhewed by the word or truth of the Goſpel, in the light of the Spirit of Chriſt, that by nature thou wert without the true faith of the ſon of God in thy ſoul: For when *He, the Spirit is come, he ſhall ſhew men that they believe not in me*, ſaith Chriſt, *Joh.* 16. 9. Mark, though thou haſt, as I ſaid before felt ſomewhat of the power of the Law, Letter, or ten Commandments, yet if thou haſt not been brought to this, to ſee by the ſpirit in the Goſpel, that thou art without faith by nature, thou haſt not yet taſted, much leſs believed any

any part of the Goſpel. For the Goſpel and the Law are two diſtinct Covenants. And they that are under the Law, may be convinced by it, and ſo believe the Law or firſt Covenant, and yet in the mean time, to be a ſtranger to the Covenant of promiſe; that is, the Goſpel, and ſo have no hope in them, (*Epheſ.* 2. 12.) There is not any promiſe that can be ſavingly believed, until the Soul be by the Goſpel converted to Jeſus Chriſt. For though men do think never ſo much that they believe the things, or the word of the Goſpel of our ſalvation, yet unleſs they have the work of grace in their ſouls, they do not, cannot rightly believe the things contained in the Scriptures.

Again, as the Law killeth thoſe that believe it, even ſo the promiſes contained in the Goſpel, do, through faith, adminiſter comfort to thoſe that believe it aright. *My words* (ſaith Chriſt) *my words, they are Spirit, and they are life,* Joh. 6. 63. As if he had ſaid, the words contained in the law as a Covenant of works, they wound, they kill, they ſtrike dead thoſe that are under them. But as for me, *the words that I ſpeak unto you, they are ſpirit, and they are life.* That is, whoſoever doth receive them believingly, ſhall find them full of operation to comfort, quicken, and revive their ſoul. For as I did not come into the world to deſtroy mens lives, ſo the words that I ſpeak, (as I am ſent to preach the Goſpel) they have no ſuch ten-

tendency unto thoſe that believe them. The promiſes that are in the Goſpel, Oh, how do they comfort them: ſuch a promiſe, and ſuch a promiſe, O how ſweet is it? how comfortable to thoſe that believe them? Alas, there are many poor Souls that think they believe the Scriptures, to be the Word of God, and yet they never enjoyed any thing of the life aud promiſes; they come in upon the heart to quicken, to revive thee, to raiſe thee from the ſentence of death that is paſſed on thee by the Law. And through the faith that is wrought in thy Soul, by the operation of Gods holy Spirit (though once killed by the Law or Letter) thou art made alive in the Lord Jeſus Chriſt, who is preſented to thy ſoul in the promiſes.

3. Doſt thou indeed and in truth, believe the Scriptures to be the Word of God, then the things contained in them, eſpecially the things of the Goſpel are very excellent to thy ſoul, as the birth of Chriſt, the death, reſurrection, interceſſion, and ſecond coming, O! how precious and excellent are they to thy ſoul, inſomuch, that thou regardeſt nothing in compariſon of them! O! it is Chriſt's birth, death, blood, reſurrection, *&c.* according to the Scriptures, that thou doſt rejoice in exceedingly, and abundantly deſire after! whom having not ſeen, ye love, in whom though now ye ſee him not, yet believing the mercy with joy unſpeakable, and full of glory, 1 *Cor.* 15. 1, 2, 3, 4, 5, 6.

5,6. compare with *Phil.* 3. 6, 7. 8. 1 *Pet.* 1. 8.

4. Doſt thou believe the Scriptures to be the Word of God? Then thou ſtandeſt in aw of, and doſt much reverence them. Why, they are the Word of *God*, the *true* ſayings of *God*; they are the counſel of *God*; they are *his* promiſes, and *his* threatnings. Poor ſouls are apt to think, If I could hear God ſpeak to me from Heaven with an audible voice, then ſure, I ſhould be ſerious, and believe it. But truly, if God ſhould ſpeak to thee from Heaven, except thou wert converted, thou wouldeſt not regard, nor really believe him. But if thou doſt believe the Scriptures, thou ſeeſt that they are the truth, as really believe him. And if thou doſt believe the Scriptures, thou ſeeſt that they are the truth as really as if God ſhould ſpeak to thee from Heaven through the Clouds, and therefore never flatter thy ſelf, fooliſhly thinking, that if it were ſo, and ſo, then thou couldeſt believe. I tell thee, ſaith Chriſt, *If they believe not* Moſes *and the Prophets, neither will they believe though one ſhould riſe from the dead.* But,

5. Doeſt thou believe the Scriptures to be the Word of God? Then through faith in Chriſt, thou endeavoureſt to have thy life ſquared according to the Scriptures, both in word and practice. Nay, I ſay, thou mayſt have, though thou do not believe them all. My meaning is, that if thou believe none but the ten Commandements, thy life may be according to them, a legal holy life; and

and if thou do believe the Goſpel too, then thy life will be the faith of our Lord Jeſus Chriſt; that is, either thou wilt live in the bleſſed and holy enjoyment of what is teſtifyed in the Scripture concerning the glorious things of the Lord Jeſus Chriſt, or elſe, thou wilt be exceedingly panting after them. For the Scriptures carry ſuch a bleſſed beauty in them to that ſoul that hath faith in the things contained in them, that they do take the heart, and captivate the ſoul of him that believeth them, into the love and likeing of them, believing all things that are written in the Law and the Prophets, and have hope towards God, that there ſhall be a *Reſurrection* of the dead, both of the juſt and unjuſt; and herein do I exerciſe my ſelf, to have alwayes a Conſcience void of offence, both towards God and towards man, *Acts* 24. 14, 15, 16.

6. He that believes, the Scriptures to be the word of *God*, if he do but *ſuppoſe* that any one place of Scripture doth exclude him, and ſhut him out of, and from a ſhare in the promiſes contained in them: O it will trouble him, grieve him, perplex him! yea, he will not be ſatisfied untill he be reſolved, and the contrary ſealed to his ſoul, for he knows that the Scriptures are the Word of God, all truth; and therefore he knows, that if any one ſentence doth exclude, or bar out him, for want of this, or the other qualification; he knows alſo, that not the Word alone ſhuts him out,

out, but he that ſpeaks it, even *God* himſelf; and therefore he cannot, will not, dare not be contented until he find his Soul and Scripture together, (with the things contained therein) to embrace each other, and a ſweet correſpondency and agreement between them. For you muſt know, that to him that believes the Scripture aright, the promiſes, or threatnings, are of more power, to comfort or caſt down, than all the promiſes or threatnings of all the men in the world. And this was the cauſe why the Martyrs of Jeſus, did ſo ſlight both the promiſes of their adverſaries, when they would have overcome them with profering the great things of this world unto them, and alſo their threatnings, when they told them they would rack them, hang them, burn them; *Acts* 20. 24. *None of theſe things could prevail upon them, or againſt them*; becauſe they did moſt really believe the Scriptures, and the things contained in them; as is clearly found, and to be ſeen in *Heb.* 11. and alſo in Mr. *Fox's* Records of their Brethren.

7. He that believeth the Scriptures to be the Word of *God*; believeth that men muſt be born again, and alſo be partakers of that faith which is of the operation of *God* (according as he hath read and believed) or elſe he muſt and ſhall be damned. And he that believeth this aright, will not be contented untill (according as it is written) he do partake of, and enjoy the new-birth, and until he do find through grace, that faith that is wrought by the opera-

operation of God in his Soul. For this is the cauſe why men do ſatisfie themſelves with ſo ſlender a conceited hope that their ſtate is good (when it is nothing ſo) namely, becauſe they do not credit the Scripture; for did they, they would look into their own hearts, and examin ſeriouſly, whether that Faith, that Hope, that Grace, which they think they have, be of that nature, and wrought by that Spirit and Power, that the Scripture ſpeaketh of. I ſpeak this of an effectual believing, without which all other is nothing unto Salvation. Now then, becauſe I would not be tedious, I ſhall at this time lay down no more diſcoveries of ſuch an one as doth ſavingly believe the Scriptures, and the things contained in them, but ſhall ſpeak a few words of Examination containing the things already mentioned. As,

1. Thou ſayeſt thou doſt indeed and in truth effectually believe the Scriptures: I ask therefore, waſt thou ever killed ſtark dead by the Law of Works contained in the Scriptures? killed by the Law or Letter, and made to ſee thy ſins againſt it, and left in an helpleſs condition by that Law? For as I ſaid, the proper work of the Law is to ſlay the Soul, and to leave it dead in a helpleſs ſtate. For it doth neither give the Soul any comfort it ſelf when it comes, nor doth it ſhew the Soul where comfort is to be had; and therefore it is called *the miniſtration of condemnation*, as in 2 *Cor.* 3. 9. *the miniſtration of death*, 2 Cor. 3. 7. For though men may

may have a notion of the bleſſed Word of God as the Children had, yet before they be converted, it may truly be ſaid of them, *Ye err, not knowing the Scriptures, nor the power of God*, Mark, 12. 24.

2. You ſay you do believe the Scriptures to be the Word of God. I ſay again, Examine, waſt thou ever quickened from a dead ſtate by the Power of the Spirit of Chriſt through the other part of the Scripture; That is to ſay, by the power of God in his Son Jeſus Chriſt, through the Covenant of Promiſe? I tell thee from the Lord, If thou haſt, thou haſt felt ſuch a quickning power in the words of Chriſt, (*Joh.6.*) that thou haſt been lifted out of that dead condition that thou before in, and that when thou waſt under the guilt of ſin, the curſe of the Law, and the power of the Devil, and the Juſtice of the great God, thou haſt been inabled by the power of God in Chriſt revealed to thee by the Spirit, through, and by the Scripture, to look Sin, Death, Hell, the Devil, and the Law, and all things that are at enmity with thee, with boldneſs & comfort in the face, through the blood, death, righteouſneſs, reſurrection, and interceſſion of Chriſt, made mention of in the Scriptures.

And thirdly, on this account, O how excellent are the Scriptures to thy Soul! O how much vertue doſt thou ſee in ſuch a Promiſe, in ſuch an invitation! they are ſo large, as to ſay, *Chriſt will in*

no

no wise cast me out! My Crimson sins shall be white as Snow. I tell thee friend, there are some Promises that the Lord hath helped me to lay hold of Jesus Christ, through and by, that I would not have out of the Bible, *for as much Gold and Silver as can lie between* York *and* London *piled up to the Stars*; because through them, Christ is pleased by his Spirit, to convey comfort to my Soul! I say, when the Law curses, when the Devil tempts, when Hell-fire flames in my Conscience, my sins with the guilt of them tearing of me, then is Christ revealed so sweetly to my poor Soul through the Promises; that all is forced to fly and leave off to accuse my Soul. So also, when the World frowns, when the Enemies rage and threaten to kill me, then also the pretious, *the exceeding great and pretious Promises*, do weigh down all, and comfort the Soul against all. This is the effect of believing the Scriptures savingly; for they that do so, have by, and through the Scriptures good comfort, *and also ground of hope*, Rom. 15. 4. believing those things to be its own which the Scriptures hold forth.

4. Examine, dost thou stand in awe of sinning against God, because he hath in the Scriptures commanded thee to abstain from it? Dost thou give diligence to make thy Calling and Election sure, because God commandeth it in Scripture? Dost thou Examine thy self whether thou be in the Faith or no, having a command in Scripture so to

do?

do? Or doſt thou (notwithſtanding what thou readeſt in the Scripture, follow the world, delight in ſin, neglect coming to Jeſus Chriſt, ſpeak evil of the Saints, ſlight and make a mock at the Ordinances of God, delight in wicked company, and the like. Then know, that it is becauſe thou doſt not indeed and in truth believe the Scriptures effectually. For, as I ſaid before, if a man do believe them and that ſavingly, then he ſtands in aw, he looks to his ſteps, he turns his feet from evil, and endeavours to follow that which is good, which God hath commanded in the Scriptures of truth; yet not from a legal or natural principle; that is, to ſeek for life by doing that good thing, but knowing that ſalvation is already obtained for him, by the bloud of that man Chriſt Jeſus on the Croſs, becauſe he believes the Scriptures; therefore (mark I pray) therefore I ſay, he labours to walk with his God, in all well-pleaſing and godlineſs, becauſe the ſweet power of the love of Chriſt, which he feels in his ſoul by the Spirit, according to the Scriptures, conſtrain him ſo to do, 2 *Cor.* 5. 14.

5. Examine again, Doſt thou labour after thoſe qualifications that the Scriptures do deſcribe a child of God by? that is Faith, yea the right faith, the moſt holy faith, the faith of the operation of God. And alſo doſt thou examine whether there is a real growth of Grace in thy ſoul, as love, zeal, ſelf-denial, and a ſeeking by all means to attain

(if possible) to the Resurrection of the dead; that is, not to satisfy thy self, until thou be dissolved and rid of this body of death, and be transformed into that glory that the Saints shall be in after the Resurrection-day; and in the mean time dost labour, and take all opportunities to walk as near as may be to the pitch, though thou know thou canst not attain it perfectly; yet I say; thou dost aim at it, seek after it, press towards it, and to hold on in thy race; thou shunnest that which may any way hinder thee, and also close in with what may any way further the same; knowing, that that must be, or desiring that it should be thine eternal frame, and therefore out of love and liking to it, thou dost desire and long after it, as being the thing that doth most please thy soul.

Or how is it with thy soul? Art thou such an one as regards not these things? but rather busy thy thoughts about the things here below, following those things that have no scent of divine glory upon them; If so, look to thy self, thou art an unbeliever, and so under the wrath of God, and will for certain fall into the same place of torment that thy fellows have fallen into before thee, to the grief of thy own soul, and thy everlasting destruction.

Consider and regard these thigns, and lay them to thy heart before it be too late to recover thy self, by repenting of the one, and desiring to close

in with the other. O I ſay, regard, regard, for hell is hot, Gods hand is up, the Law is reſolved to diſcharge againſt thy ſoul; the Judgement-day is at hand; the graves are ready to fly open, the trumpet is near the ſounding, the ſentence will ere long be paſt, and then you and I cannot call time again.

But again, ſeeing they are ſo certain, ſo ſure, ſo irrecoverable and firm, and ſeeing the ſaving faith of the things contained therein, is to reform the ſoul, and bring it over to the things of God, really conforming to the things contained therein, both to the point of Juſtification, and alſo an impartial walking, and giving up thy ſouls and Body to a conformity to all the commands, counſels, inſtructions, and exhortations contained therein. This then will learn us how to judg of thoſe who give up themſelves to walk in the imaginations of their own hearts, who ſlight and lay aſide the Scriptures, counting them but empty and uncertain things, and will live every day in open contradiction to what is contained, commanded, and forbidden therein.

As firſt, this will ſhew us that all your Drunkards, Whoremaſters, Lyars, Thieves, Swearers, Back-biters, Slanderers, Scoffers at goodneſs, &c. I ſay, we may ſee by this, that they that live in ſuch things, have not the faith of theſe things contained in their hearts; ſeeing they delight to practiſe thoſe things that are forbidden by, and in

them. And ſo they continuing living and dying in this ſtate, we may conclude without fear, that theſe portions of holy Scripture belong unto them, and ſhall for certain be fulfilled upon them; *He that believes not, ſhall be damned*, Mark. 16.16. *The unrighteous ſhall not inherit the Kingdom of God*, 1 Cor. 6.9,10. *But the abominable, the unbelieving, the whoremongers, and all lyars ſhall have their part in the Lake that burneth with Fire and Brimſtone*, Rev. 21. 8. *Depart ye curſed into everlaſting fire, prepared for the Devil and his Angels*, Math.25.41. Depart, Depart from me, for I will not ſave you. Depart, for my bloud ſhall not at all waſh you. Depart, for you ſhall not ſet one foot into the Kingdom of Heaven.

Depart ye curſed, ye are curſed of God, curſed of his Law, curſed of me, curſed by the Saints and curſed by the Angels, curſed all over, nothing but curſed, and therefore depart from me; and whither? Into everlaſting fire, fire that will ſcald, ſcorch, burn, and flame to purpoſe; *fire that never ſhall be quenched*, Mark 9. fire that will laſt to all eternity. And muſt we be all alone? No, you ſhall have company, ſtore of company with you. Namely, all the raging, roaring Devils, together with an innumerable company of fellow damned ſinners, men, women, and children. And if the Scriptures be true, (as they will one day wonderfully appear to be) then this muſt, and ſhall be thy portion; if thou live and dye in this ſtate, and

of all them who continue in ſinning againſt the truths contained in Scriptures.

As firſt, Doſt thou delight to ſin againſt plain commands? *thou art gone.*

Secondly, Doſt thou ſlight and ſcorn the counſels contained in Scriptures, and continue in ſo doing? *then thou are gone.*

Thirdly, Doſt thou continually neglect to come to Chriſt, and uſeſt arguments in thine own heart to ſatisfy thy ſoul with ſo doing, then thou art gone. *Luke.* 14. 17, 18. compared with verſe 24. and *Hebrews* 2. 3. *How ſhall we eſcape if we neglect ſo great Salvation?* How ſhall we eſcape, that is, there is no way to eſcape.

Firſt, becauſe God hath ſaid we ſhall not. *Heb.* 12. 25. *See that ye refuſe not him that ſpeaketh; for if they eſcaped not who refuſed him that ſpeak on earth* (that was *Moſes*), *much more ſhall not we eſcape, if we turn away from him that ſpeaketh from Heaven.*

2. Becauſe he hath not only ſaid, they ſhall not, but alſo hath bound it with an oath, ſaying, *So I ſware in my wrath, they ſhall not enter into my reſt,* Heb. 3. 11. To whom did he ſwear that they ſhould not enter into his reſt? Anſwer, To them that believed not, *So we ſee they could not enter in, becauſe of unbelief,* verſe 18. 19.

Secondly, this will teach us what to think and conclude of ſuch who though they do not ſo openly diſcover their folly by open and groſs ſins

againſt the Law, yet will give more heed to their own ſpirits, and the movings thereof, though they be neither commanded, nor commended for the ſame in Scripture; nay, though the Scripture command and commend the contrary, *Iſaiah*, 8. 20. than they will to the holy and revealed will of God. I ſay, ſuch men are in as bad a ſtate as the other to the full, being diſobedient to God's will revealed in his Word, as well as they though in a differentmanner; the one openly tranſgreſſing againſt the plain and well-known truths revealed in it; the other though more cloſe and hidden, yet ſecretly rejecting and ſlighting them, giving more heed to their own ſpirits, and the motion thereof, although not warranted by the Scriptures.

A few words more, and ſo I ſhall conclude.

And firſt take heed that you content not your ſelf with a bare notion of the Scriptures in your heads by which you may go far, even ſo far, as to be able to diſpute for the truth, to Preach the Goſpel and labour to vindicate it in oppoſition to gainſayers, and yet be found at the left hand of Chriſt at the Judgement day, foraſmuch as thou didſt content thy ſelf with a notion or a traditional knowledg of them.

2. Have a care, that thou own the whole Scripture, and not own one part, and neglect another, or ſlight it, as thus: To own the Law, and ſlight the Goſpel; or to think that thou muſt be ſaved by thy good doing and works, for that is all one, as if thou

thou didst thrust Christ away from thee, or else so to own the Gospel, as if by it thou wert exempted from all obedience to the ten Commandements, and conformity to the Law in life and Conversation; for in so doing, thou wilt for certain make sure of eternal vengeance.

Thirdly, have a care that thou put not wrong names on the things contained in the Scriptures, as to call the Law Christ, and Christ the Law. For some having done so (in my knowledg), have so darkned to themselves the glorious truths of the Gospel, that in a very little time they have been resolved to thwart and oppose them, and so have made room in their own souls for the devil to inhabit, and obtained a place in hell for their own souls, to be tormented for ever and ever.

Against this danger therefore in reading and receiving the testimony of Scripture, learn to distinguish between the Law and the Gospel, and to keep them clear asunder, as to the Salvation of thy soul: and that thou mayest so do, in the first place, beg of God, that he would shew thee the nature of the Gospel, and set it home effectually with life and power upon thy soul by Faith. Which is this, That God would shew thee, that as thou being man, hast sinned against God; so Christ being God-Man, hath bought thee again, and with his most precious bloud set thee free from the bondage thou wast fallen in to by thy sins; and that not upon condition, that thou wilt do thus and thus, this and the other good work;

but rather, that thou being juſtified freely by meer grace through the bloud of Jeſus, ſhouldeſt alſo receive thy ſtrength from him who hath bought thee, to walk before him in all well-pleaſing, being inabled thereto by vertue of his Spirit, which hath revealed to thy ſoul, that thou art delivered already from wrath to come, by the obedience, not of thee, but of another man, (*viz.*) Jeſus Chriſt.

Secondly, Then if the Law thou readeſt of, tell thee in thy Conſcience, thou muſt do this and the other good work of the Law, if ever thou wilt be ſayed: Anſwer plainly, that for thy part thou art reſolved now not to work for life, but to believe in the vertue of that bloud ſhed upon the Croſs, upon Mount *Calvary*, for the remiſſion of ſins; and yet, becauſe Chriſt hath juſtified thee freely by his Grace, thou wilt ſerve him in Holineſs and Righteouſneſs all the days of thy life, yet not in a legal Spirit or in a Covenant of Works; but mine obedience (ſay thou) I will endeavour to have it free, and chearful, out of love to my Lord Jeſus.

Thirdly, Have a care thou receive not this doctrine in the notion only, leſt thou bring a juſt damnation upon thy ſoul, by profeſſing thy ſelf to be freed by Chriſt's bloud from the guilt of ſin while thou remaineſt ſtill a ſervant to the filth of ſin. For I muſt tell you, that unleſs you have the true and ſaving work of the Faith and Grace of the Goſpel in your hearts, you will either go on in a legal Holineſs, according to the tenour of the Law;

Law; or elſe through a notion of the Goſpel (the Devil bewitching, and beguiling thy underſtanding, will, and affections) thou wilt Ranter-like, turn the Grace of God into wantonneſs, and bring upon thy Soul, double, if not, treble damnation, in that thou couldeſt not be contented to be damned for thy ſins againſt the Law; but alſo to make ruine ſure to thy Soul, thou wouldeſt diſhonour the Goſpel, and turn the Grace of God held forth, and diſcovered to man by that, into licentiouſneſs.

But that thou mighteſt be ſure to eſcape theſe dangerous Rocks on the right hand, and on the left, ſee that thy Faith be ſuch, as ſpoken of in Scripture: and that thou be not ſatisfied without that, which is a Faith wrought by the mighty operation of God, revealing Chriſt to, and in thee, as having wholly freed thee from thy ſins by his moſt precious blood. Which Faith, if thou attain unto, will ſo work in thy heart, that firſt thou wilt ſee the nature of the Law, and alſo the nature of the Goſpel, and delight in the glory of it; and alſo thou wilt find an ingaging of thy heart and ſoul to Jeſus Chriſt, even to the giving up of thy whole man unto him, to be ruled and governed by him to his glory, and thy comfort, by the *Faith* of the Lord Jeſus.

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